

Dr. Corwin on Vatican envoy

Dr. Edward S. Corwin of Princeton, the nation's foremost authority on the constitutional powers of the President of the United States, has lent his great prestige in favor of the Clark appointment. In a full-column letter published in the *New York Times* for November 12, Dr. Corwin takes the position that the appointment is "a logical addendum" to the Administration's foreign policy. Regarding the intrusion of objections based on the principle of separation of Church and State, he cleverly remarks that "so far as it has constitutional basis it is a kind of 'invisible radiation' from Amendment I." Since the nomination is "not lawmaking," it does not properly fall within the purview of the First Amendment to begin with.

... No rule of conduct has been imposed by the President upon the people of the United States touching the relation of Church and State, or touching anything else. He has performed an act of state of the most commonplace sort.

As a matter of fact, Dr. Corwin doubts that there is any procedure whereby the President could be haled into court to get a judicial ruling in regard to the constitutionality of the appointment. In view of the President's prerogatives as "the sole organ of the nation in its external affairs" (the phrase is John Marshall's—and George Washington's), the Supreme Court habitually considers such diplomatic questions as "political" and hence not "justiciable." The full text of the letter is scheduled to appear in the *Catholic Mind* for January. By that time Fr. Graham's articles giving the historical background of representation at the Holy See should be available in booklet form.

Question of Protestant statesmanship

The publication of Dr. Corwin's letter prompts us to ask our fellow-Americans who stand in the forefront of Protestant religious bodies whether their "strategy" in the whole field of Church-State relations is as statesmanlike as it should be. That they enjoy the democratic right to raise the issue of "separation of Church and State" at every turn we are far from questioning. We do not even question the right of Mr. Blanshard to raise serious questions about the possibility of harmonizing Catholic doctrine and practice with our American democratic way of life. This Review has never taken the position that Mr. Blanshard or anyone else should "soft-pedal" misgivings they might have on this subject, in the interests of national unity during a time of crisis. If they sincerely believe the Catholic Church is a "threat to democracy," let them say so, and give their reasons. The American people, however, have a right to expect Protestant leaders to raise such questions and to deal with such an issue as the Clark appointment in a statesmanlike way. For example, to propagandize in favor of a theory of Church-State relationships which stems from Protestant theology and/or predilections, while trying to create the impression that this is identical with "the sacred American principle of separation of Church and State," strikes us as not altogether honest.

CURRENT COMMENT

Do the members of the National Council of Churches first make sure that "separation" is involved in the Clark appointment before they publish a highly formal statement saying it is? Or do they "play by ear" on constitutional questions, using (perhaps) "private interpretation" of the Constitution? And if Protestant leaders really intended to present their objections, not as Protestants but as Americans, was it wise to engineer such a synchronized "blast" through sectarian agencies? They are asking a great deal when they ask us to listen to them, not as Protestants, but as Americans.

Catholics and UNESCO

American Catholics may be bewildered by the myriad activities—not to speak of the copious literature—of UNESCO (the United Nations Educational, Social and Cultural Organization). Yet they cannot afford to remain indifferent to it. UNESCO's paramount aim, that of promoting international understanding through educational and cultural means, is closely related to that of the Church itself. The UN body's numerous projects intersect the missionary activities of the Church at many points. This happens, for example, when UNESCO establishes centers of fundamental education, such as the vast Patzcuaro Project in Mexico, on which it will spend millions of dollars. Catholic international organizations, as a matter of fact, are already working with UNESCO, e.g., the International Union of Catholic Women's Leagues, the Catholic International Union of Social Service, Pax Romana and the International J. O. C. (Young Christian Workers). What problems face Catholics who are cooperating with UNESCO? Speaking at the twenty-fourth annual conference of the Catholic Association for International Peace, held in New York on November 10-11, Dean Raymond McCoy of the Graduate School of Xavier University, Cincinnati, observed that the world's ideological war cannot be won merely by conferring all manner of material and cultural benefits on peoples enticed by the Communists—as UNESCO, in much of its activity, seems to assume. U. S. delegates to UNESCO often confront the concept of "human rights" as the basis of international understanding. How can we get them to see that only the natural-law philosophy makes human rights intelligible and meaningful? If U. S. Catholic schools and scholars became better ac-

quainted with the work UNESCO is doing, they could make valuable contributions to its thinking and direction.

Draft code of offenses shelved

The "draft code of offenses against the peace and security of mankind," to which we have been objecting for a year and more, will not be among the 71 items to be discussed at Paris by the UN Assembly. Recognition of the role this Review played in exposing the dangers of the code is expressed by correspondents (see page 240). Last week we told our readers how two Congressmen, a Democrat and a Republican, had seconded our warnings. In face of the almost complete collapse of the bipartisan approach to foreign policy, the incident gave us considerable consolation. But our satisfaction was short-lived. The arch-isolationist *Chicago Tribune* quoted us approvingly October 28 in an article which charged that the draft code would be "supported by the U. S. delegation." That went far beyond the evidence available at the time, though the head of the U. S. Mission, Warren Austin, had implied in his October 10 letter to Congressman Kersten that the U. S. would not actively oppose keeping the code on the agenda. We were even more nonplussed on November 11, while we were still celebrating the November 8 decision of the UN General Committee to shelve the code for a year. Three days after the issue was settled, 26 Republican Congressmen, most of them anti-Acheson, sent the latter a cable demanding that he oppose consideration of the code because it would endanger the Voice of America. The press played up their intervention. Many of the 26 were among those who helped to meat-axe the appropriations for that agency. This is an example of how an action originally taken without any thought of partisan purpose can be diverted to such purpose.

More aid to Tito

A New York Times dispatch from Belgrade, dated November 11, reports that Yugoslavia is about to request the United States, Britain and France to finance the completion of Tito's five-year industrialization program. This aid, amounting to a probable \$140 million,

would be in addition to the help which the three governments are already extending to the tune of \$100 million a year to make up Yugoslavia's trade deficits until the end of June, 1952. Last fall a critical food shortage resulting from a severe drought prompted Tito's Government to appeal to the United States for emergency relief assistance. On November 29, 1950, in recommending to Congress an act to authorize such aid, President Truman warned that the results of the drought would otherwise "provide fertile ground for the subversive activities of the Kremlin and would seriously undermine the capacity of the Yugoslav people to resist Soviet aggression." Another food shortage reportedly threatens the Yugoslavs this fall on account of peasant resistance to the Government's agricultural program. On November 7 President Truman, in a letter to the heads of congressional armed services and foreign affairs committees, announced that Yugoslavia was to receive military and economic aid under the Mutual Security Act of 1951. Our policy towards Yugoslavia involves us in a serious dilemma. If we fail to aid the Tito regime we will very likely weaken anti-Soviet defenses. On the other hand, if we do aid him, thus fortifying the military defenses of all the people of Western Europe, we shall also help entrench his Communist regime. Our policy is to help Tito, but we should bargain with him for the protection of human rights in Yugoslavia as we have bargained, with considerable success, for the right to send a U. S. military mission to inspect the use made of our mutual-security weapons.

Sterilization in Puerto Rico

Puerto Rico, like other densely populated parts of the world, has trouble filling all the mouths that show up at mealtime. The quick-solution "experts" believe in limiting the number of mouths, no matter what reason or revelation may say about their methods. A UP dispatch of November 10 named Dr. Juan A. Pons, Insular Health Commissioner, as authority for the statement that 6,749 women had been sterilized between 1937 and June, 1950 in hospitals under the jurisdiction of the Health Department. In reply to charges that the Government had launched a mass sterilization campaign to combat overpopulation and poverty in the island, Dr. Pons previously said that destitute Puerto Rican women had been advised individually by the Health Department on the "convenience of avoiding further births." There was no sterilization program as such, he insisted, only a program of counseling for indigent mothers. This is not the first time that Catholic Puerto Rico has been faced with such basically immoral practices, promoted or tolerated by her Government. In their joint Lenten Pastoral of 1949, the bishops of the Island referred to statements by high public officials who claimed that "the only hope for Puerto Rico lies in the promotion of birth-control practices and sterilization." In 1937 a propaganda drive for "voluntary sterilization" gave rise to the suspicion that there had been involuntary victims of this mutilation in hospitals frequented by the poor. Voluntarily or not, the practice goes on. In 1947, Most Rev. James Davis, Bishop of San Juan, pro-

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tested, after press reports listed 3,373 women as having been sterilized. The number is now admittedly 6,749.

Brussels migration conference

The five members of the House Judiciary Committee's immigration subcommittee who sailed for Brussels on November 7 did not go just "to have a look at the displaced persons' problem," as the Associated Press reported from Washington. We happen to know that their mission is more definite and more important than that. The Congressmen will represent the United States at a 21-nation International Migration Conference in Brussels, where another attempt will be made to solve Europe's pressing surplus manpower problem. The first attempt, made at Naples in October, was wrecked by the American delegation. The International Labor Organization, which convened the conference under a United Nations directive, had drafted an ambitious five-year plan for the resettlement of 1.7 million surplus Europeans. The ILO proposed to operate the program itself under the administration of its American director-general, David A. Morse. But the ILO includes representatives of Yugoslavia and five Russian satellites, and the Mutual Aid Bill of 1951 specified that none of the \$10 million appropriated for emigration assistance could be granted to any organization having Communist or Communist-dominated countries in its membership. So, at Naples, the U. S. delegation, while protesting that its Government favored international action for resettlement, was forced to vote against the ILO plan.

... U. S. position weak

Considerable bitterness resulted from our Naples action. It is questionable whether the five Congressmen are qualified to remedy the situation, which seems to require real diplomacy. They may be able to explain congressional opposition to using ILO as an operating agency (because it involves permitting Communists to help select the emigrants). They will find it harder to justify the retention of our outmoded national-origins quota system governing immigration. They will find it even more difficult to convince the hard-pressed Europeans that the United States is truly concerned with Europe's manpower problem when all they are authorized to offer is a small fraction of the cost of transporting about 200,000 surplus workers a year—to countries *other than* the United States.

Congressional junket extraordinary

The AP dispatch reporting the sailing for Brussels of the House subcommittee told also of another congressional excursion. A joint Senate-House group of seven Senators and seven House members left November 6 for Europe. The group, said the dispatch, was "appointed to attend the annual Consultative Assembly of the Council of Europe in Strasbourg, France." If the whole group actually attends the Assembly, scheduled to begin November 26, the taxpayers could rejoice that the expense involved was worth it. Senators Green (D., R. I.), McMahon (D., Conn.), Benton (D., Conn.),

Humphrey (D., Minn.), Wiley (R., Wis.), Hickenlooper (R., Ia.), and Hendrickson (R., N. J.) could be counted on to encourage the Assembly's efforts toward European federation, and would reflect credit on the United States. Most of the Representatives, on the other hand, could profit by the education which attendance at the Assembly would afford. Unfortunately, it is our information that the group, which has been touring Western Germany as guests of the Bonn Government, intends merely to meet with some of the Strasbourg principals in the week preceding the Assembly, and then move on to Austria, North Africa and the Middle East. We hope our information is erroneous. If it is not, then all we can say is: "They should have stayed in Strasbourg."

Opportunity for business

Returning to a thesis which he had already expounded in pamphlet form (AM. 9/1, p. 511), Beardsley Rumel, former chairman of the Federal Reserve Board of New York, told a fund-raising dinner in New York on November 9 that U. S. business has been slow to grasp the opportunities for philanthropy written into the nation's tax laws. Under the present revenue act, five per cent of a corporation's earnings are tax deductible if given to an educational or charitable institution. If business took full advantage of this exemption it could give this year to worthy causes, at relatively small cost to itself, as much as \$2.5 billion. Corporations in recent years, noted Mr. Rumel, have been devoting to charitable purposes only about seven-tenths of one per cent of their profits. He deplored this loss of a chance to do something that "would not only be useful to the country at large but also to business itself." Mr. Rumel has an excellent point and one that ought to commend itself to businessmen bemoaning the growth of the welfare state. Private enterprise must do more than criticize and view with alarm. It can help to restrict the growth of public enterprise by performing services which, if ignored or neglected, the Government will inevitably be obliged to undertake.

Another bountiful harvest

What a fortunate coincidence that all during the war years and the years immediately after the war (when almost all the world was hungry and needed our help) the United States has been blessed with bumper crops. This year, as the international horizon again darkens, the story is happily the same. On November 9 the Agriculture Department announced that the corn crop, despite a dismal October, would compare favorably with last year's 3.131 billion bushels, about 120 million bushels above the ten-year 1940-49 average. The wheat crop, too, ran into some bad weather but will still fall only a few thousand bushels short of the billion mark. Though the cotton estimate was recently revised downward, the prospect is for an excellent crop that will easily take care of all domestic needs and allow a generous margin for export. Most of the basic crops fell somewhat short of Government objectives, but the total

of all crops promises to be the third highest on record. If combined with production of livestock, farm output for 1951 seems sure to beat anything we have ever known before. All this makes pleasant reading and should predispose us to a proper celebration of Thanksgiving Day. Only the most thoughtless of our citizens will fail to realize that this year, as in years gone by, we have much to be thankful for to Almighty God. Catholics can show their appreciation in no better way than by attending Mass on Thanksgiving—since "Eucharist" means "Thanksgiving."

CIO in New York

After his serious illness earlier this year, rumors went the rounds that 65-year old Philip Murray would quit as president of the CIO. Mr. Murray may not be so young as he was a decade ago when, in distasteful circumstances, he reluctantly took the CIO helm from the disillusioned hands of John L. Lewis. But he is still young enough to run a lively convention and furnish the kind of leadership the CIO needs. From the beginning of the sessions on November 5, it was obvious that Mr. Murray and all the CIO were very angry 1) at the U. S. Congress, and 2) at the AFL. From the first anger proceeded a strong resolution on wages which, unfortunately, not even top Administration spokesmen were able to water down. Congress, said the convention, had loaded the defense dice in favor of business and agriculture, so labor was going to get its share, too. Resentment over the AFL's torpedoing of the United Labor Policy Committee begot a tough policy on jurisdictional disputes and an equally tough blast at racketeering. Enthusiastically commended by the press, these actions seemed aimed more at the AFL than at conditions in the CIO (though the CIO, as we noted here last week, has also been having some jurisdictional trouble). To observers it appeared that the CIO was telling the AFL to climb down from its pedestal and, before making any more lordly offers of labor unity, to clean up the mess in its own backyard. After castigating communism and interracial injustice, Mr. Murray was unanimously re-elected president. To lighten his administrative burden, the convention authorized the new office of executive vice-president. The job went to Allan Haywood, loyal Murray supporter and present director of organization.

Free speech at Ohio State

The hue and cry raised over Ohio State University's "gag rule" has subsided, in view of relaxations announced on November 7 by President Howard L. Bevis. The issue began brewing last summer when Dr. Harold O. Rugg, professor emeritus of Teachers College, Columbia University, and target of long-standing criticism for his allegedly "socialistic" textbooks, was invited to address the student body. Newspapers raised the question, "Why Rugg?" Gov. Frank J. Lausche asked the Board of Trustees to investigate. From their September 4 meeting emerged the "gag rule." Before any speaker could be invited to talk on the campus or under uni-

versity auspices he had to be "screened" by the president's office. Next, a Quaker pacifist was refused clearance. Then the president announced that all questionnaires prepared by an employee of the university for university or public use had also to be cleared. Faculty groups, some newspapers and community leaders protested. Bishop Michael J. Ready of the Catholic diocese of Columbus declared:

I'd even be willing that Marx be invited to speak at the university. No one need fear the words of a man as long as a teacher is allowed to put those words against a background of truth.

On November 7 the president finally exempted three classes of persons from the "screening" rule: 1) faculty members inviting speakers to address their classes; 2) heads of approved religious foundations; 3) recognized off-campus professional, scientific and religious groups, even meeting on campus. It seems much better to charge such groups with the responsibility, especially since the writings of questionable characters circulate from the university library anyway. If teachers cannot be trusted they should be replaced.

Archbishop Schlarman: 1879-1951—R. I. P.

The last public act of Archbishop Joseph H. Schlarman, who died on November 10 after twenty-one years as Bishop of Peoria, was to warn the people of his diocese against the "ugly practice" of so-called Mass Associations, Purgatorial Societies and Mass Leagues, which he characterized as "mail-order mourners." Such organizations propose to enroll individuals and family groups on the payment of a fixed monetary contribution, and promise daily and perpetual remembrance in a large number of Masses. Said the Archbishop:

The promotional apparatus and advertising devices used in seeking to enroll members in the Mass Leagues cause painful surprise, inasmuch as they resemble the advertising of commercial products.

In some cases the appeals are sent through undertakers, and tender sentiments of grief are exploited. The Archbishop cited against them Canons 827, 828 and 831 (3) of the Church's Code of Canon Law. He also mentioned another abuse: "Christmas cards and other things are sent unsolicited through the mail," declaring there was no obligation to accept or pay for such items. Archbishop Schlarman's action in this respect was characteristic of his habitual alertness and vigor. He will be especially remembered in the history of the Church in this country for his intense interest in all our neighbors to the south. This zeal impelled him to acquire fluency in the Spanish language, to travel and interview leading churchmen through the Latin-American countries, to assist Mexican students for the priesthood, and to write and speak extensively on Mexican and kindred subjects. The good Archbishop built a special nook in his study to house his file of the *Catholic Mind*, which he treasured as a source of information and inspiration. The countless people he helped will surely pray for the Archbishop's soul.

WASHINGTON FRONT

Recently, both the Fire Department and the Police Department of the District of Columbia have been engaged in disputes which throw a queer light on the way the nation's capital is governed.

The hassle in which the firemen engaged arose over an order by Commissioner F. Joseph Donohue to "integrate" the Department. There are two fire companies which are all-Negro, the rest being entirely white. "Integration" meant that the Negro firemen were to be spread over the other companies impartially, and were to live with the whites. Mr. Donohue's move drew warm commendation, especially from religious circles in Washington.

But the white firemen held a mass meeting and practically threatened to go on strike, or perhaps to resign *en masse*, if the order was maintained. They won a partial victory. The execution of the order was postponed, but this revolt of city employes was ominous.

The police revolt came about in a different way. For some time the newspapers have spoken of widespread selling of narcotics in the District and also wide-open gambling. Following the dictum of Senator Kefauver that such things cannot happen unless under police protection, the Senate District Committee (the real ruling body of the city) appointed a crime subcommittee to investigate.

This subcommittee hired a crack investigator from New York City. His first act, after organizing, was to circulate among the police a long questionnaire of some 1,700 questions going into deep detail about the policemen's private finances, and also those of their wives and children. The Commissioners ordered the police to fill them out.

This time the revolt was led by no less a person than the Superintendent of Police himself, Major Robert J. Barrett, who not only publicly announced that he would not sign any such questionnaire, but hoped the others would not, either. Not only that, but he, in his own name and that of the other police, haled the three Commissioners into court and got a temporary injunction against their order.

This unprecedented defiance of their legal superiors by a body of police created a sensation and drew unmeasured denunciation from the press. As a result, the permanent injunction was refused and the temporary one vacated. The men were told that their recourse to court could come only when action is taken against them for an overt act of disobedience.

Several well-known inspectors and captains had already freely told the press that they were signing and sending in their questionnaires notarized (as was required), since they had nothing to hide. This only made the silence of the rest more embarrassing.

WILFRID PARSONS

UNDERSCORINGS

The October *Interracial Review* lists the outstanding achievement of Most Rev. Patrick A. O'Boyle, Archbishop of Washington, in interracial questions:

When the clergy presented him with a purse of \$50,000 for an episcopal residence, he set aside this sum for a Newman Clubhouse for Catholic students attending Howard University. He promptly abolished segregation in Catholic churches. He purchased new quarters for Fides House—a Catholic social center in a Negro neighborhood. He welcomed the establishment of St. Peter Claver Center—a Catholic interracial Friendship House. He opened existing Catholic parochial and high schools to Negro boys and girls, despite the fact that the public-school system in Washington is still strictly segregated.

► On the occasion of the annual meeting of the Board of Directors of the Catholic Theological Society of America, held at Holy Redeemer College, Washington, D. C., the Rev. William R. O'Connor, noted theologian and author of the Archdiocesan Seminary of Dunwoodie, N. Y., was the 1951 recipient of the Cardinal Spellman Award, bestowed "for outstanding achievement in the sphere of Sacred Theology."

► Captain Felix Howland, educational director of the Catholic Maritime Club, New Orleans, La., was once a Protestant missionary teaching in Iran. A graduate of the United States Naval Academy and Fellow of the Royal Geographical Society, he has served as head of the mathematics department of the (Protestant) American College of Teheran and adviser on education to the Government of Afghanistan. Captain Howland entered the Church during the late war.

► Rev. Charles F. Donovan, S.J., has been named dean of the new, coeducational School of Education to be opened by Boston College, Chestnut Hill, Mass., in September, 1952. The four-year, undergraduate course will train elementary and secondary school teachers and will have departments of business and art education.

► According to Religious News Service, a commemorative postage stamp has been issued in Japan (part of a series depicting famous shrines and tourist spots of the nation) picturing the 400-year-old Uragami Catholic Church of Nagasaki. The church was established by St. Francis Xavier in 1550, rebuilt in 1865 after Catholic missionaries returned to Japan, and has again been reconstructed following the atomic bombing of Nagasaki in 1945.

► On Nov. 7, in his see city, died Most Rev. Patrick A. McGovern, 79, Bishop of Cheyenne, Wyo. His Excellency, who is succeeded by his coadjutor, Most Rev. Hubert M. Newell, had been a priest 56 years, a bishop 39. . . . On Nov. 10, also in his see city, died Most Rev. Vincent J. Ryan, 67, Bishop of Bismarck, N. D.

R. V. L.

NATO in economic trouble

Very reluctantly Washington has come to the conclusion that the European rearmament timetable has to be slowed down. The Atlantic Pact nations, under strong U. S. pressure, originally set a target of 90 divisions by 1954. There were grim signs, even before the NATO ministers gathered at Ottawa in September, that this goal was too ambitious. Since that time the economies of our allies have deteriorated so rapidly that no choice now remains except to lift the full burden of rearming from their sagging shoulders. Instead of 90 divisions by 1954, the NATO countries are now aiming at a tight, highly-trained and heavily-armed force of 30 divisions by the end of 1952. To achieve even that limited goal our friends will require more economic aid than Congress provided for them in the Mutual Security bill recently enacted.

All this will be bad news to American taxpayers. It will strengthen the neo-isolationists among us, who like to talk scornfully, with small regard for military realities or moral imperatives, of "give-away programs" and "Operation Rat-hole." By the same token, this new crisis in our affairs will tend to weaken those who staunchly support the Atlantic Pact and the rearmament program as the only practical means of countering the Soviet threat.

The mischievous effects of the crisis can be minimized if all of us make an honest, objective effort to understand its causes.

First of all, we ought to recognize that the Marshall Plan was a great, though not an unqualified, success. If it did not restore the Western European economies to full health, it did raise production above 1938 levels and bring some order into the currency chaos which was a legacy of the war. Historians of the future may well record that the Marshall Plan was a decisive factor in nullifying the threat, which was very real in Italy and France, of a Communist conquest from within.

We ought to recognize, in the second place, that our allies are in trouble chiefly because the burden of rearmament, with its terrific inflationary potential, had to be imposed on economies still shaky from the shock of war and occupation. Asking Western Europe to join with us in equipping 90 divisions by 1954 was like asking a man convalescing from a grave illness to do not merely a full day's work, but even more. Even if NATO nations had put forth more strenuous efforts, had imposed greater sacrifices on their weary peoples, had broken the mold of old business practices, had created an all-European market, they would still be in trouble today. The severe squeeze dates mostly from Red aggression in Korea, which accelerated rearmament.

The process of diverting goods and labor from civilian to military production always begets inflation, even in such a productive, self-sufficient economy as our own. Its inflationary effects are doubly severe in a country like Great Britain, which is more dependent than we are on world markets and foreign trade. To do business and survive, Britain must import raw materials

EDITORIALS

and food, and raw material and food prices have skyrocketed since Korea. There has been no corresponding increase in the prices of manufactured goods, which Britain must sell abroad to pay for her imports.

Furthermore, the diversion of men and materials from civilian to military production reduces the volume of goods available for the export market and for consumers at home. That means a further unbalancing of foreign exchange and severe pressure on domestic prices. If European rearmament is to continue, there is no short-term answer to the problem except aid from the outside. If we cannot provide that aid in a spirit of charity, then let us do so at least out of enlightened self-interest.

Is "anti-Catholic" out?

The November 9 issue of the *Commonweal* carries a very thoughtful editorial, republished on the editorial page of the New York *Herald Tribune* for November 12, signed by feature editor John Cogley. Mr. Cogley strongly urges all Catholics to stop using the term "anti-Catholicism" when dealing with the opinions and policies of those who do not agree with us on public questions.

In view of the controversy over sending an envoy to the Vatican, the *Commonweal* editorial is very timely. It is all too true that "something has happened to Catholic and non-Catholic relations in this country." Catholics make a serious mistake and sometimes do a serious injustice when they indiscriminately label "anti-Catholic" statements of opinion or advocacy of public policies running counter to whatever has come to be identified, in any given case, as the "Catholic" position. Indeed, Catholics are sometimes overhasty in identifying such positions as "Catholic," to start with. We should certainly be scrupulously fair in applying the term "anti-Catholic," just as all Americans should be scrupulously fair in applying "anti-labor" and "anti-Semitic."

What does "anti-Catholic" mean, anyway? It should denote an attitude of opposition to whatever would promote, or is feared would promote, the interests of the Catholic Church, or of individual Catholics. The attitude can sometimes be safely inferred from an un-deviating line of conduct. Of late, however, the motives for such opposition have very often been spelled out on the public record. They amount to a conviction that the Catholic Church is "un-American," "totalitarian," an "enemy of freedom" and a "threat to American democracy." As such it should be stopped cold.

Objectively, opposition to everything Catholic, stemming from such avowed convictions, deserves to be called "anti-Catholic." Mr. Cogley himself is on record as agreeing. Dealing with the reviews of Blanshard's books, he wrote: "They [Catholics] have a right to ask that they and their fellow-religionists should be the judge of what is and is not anti-Catholic (*Commonweal*, 7/13/51, p. 326)." All Catholics, Mr. Cogley had said, agreed that Blanshard's attacks are "anti-Catholic."

Very well. Now let us squarely face the facts. Blanshard's all-out attacks on the Catholic Church date from the first of his *Nation* articles, exactly four years ago. Ever since that time Blanshardism has been a prominent issue in American life. His articles have been discussed. His two books have been very widely reviewed, read and debated. Let's examine the reception Blanshardism has received in Protestant circles.

As far as reviewing is concerned—again, in line with what Mr. Cogley has written—it is safe to say that "Protestant" reviewers, in both the religious and secular press, have, in general, manifested considerable sympathy with the Blanshard thesis. The question is not whether they were right or wrong. But if Blanshardism may properly be termed "anti-Catholic," as seems obvious, then these reviewers have manifested considerable sympathy with "anti-Catholicism."

Secondly, not a few prominent Protestant clergymen have publicly espoused Blanshardism. Methodist Bishop Oxnham of New York expounded it before large gatherings for over a full year. He spearheaded the campaign of Protestants and Other Americans United for Separation of Church and State, which is certainly an "anti-Catholic" organization. Suffice it to say that Bishop Oxnham, before, during and since his own crusading (which seems to have subsided some time ago), enjoyed the highest prestige among official Protestant bodies, even internationally.

Dr. John A. Mackay, a Presbyterian, president of Princeton Theological Seminary (where he invited Blanshard to address a "theological conference"), is a ringleader of POAU. Prominent Baptist clergymen have promoted POAU very vigorously. Protestant pastors in innumerable places have invited Blanshard to "lecture" to their congregations—Unitarians, Baptists, Congregationalists, Methodists and Presbyterians. They have helped distribute his books. It is worth noting, too, that Dr. Willard R. Givens, executive secretary of the National Education Association, and Charl Williams, former NEA president, have taken leading parts in POAU, as has Elmer H. Rogers, associate editor of the Scottish Rite *Bulletin*. This "united front" of Protestants, NEA officials and Scottish Rite Masons of the Southern Jurisdiction makes a formidable array of "anti-Catholics."

Here is what bothers us. How does it happen that Protestant leaders—there are eighty of them on the National Council of Churches, for example—never take occasion publicly to discountenance the "anti-Catholic" behavior of hundreds and thousands of Protestant

clergymen, some of them very highly placed, who make a career of "anti-Catholicism"? It strikes us as more than odd that the very ones who pride themselves most on their "private interpretation" of all things religious, who continually contrast the almost monotonous orthodoxy of Catholics with the "liberty of thought and expression" of Protestants, should remain so reticent in the face of the extremists within their own ranks. For that matter, it seems very strange that *all* top Protestant officials should adopt the very same view about sending an ambassador to the Vatican—unless what unites them is something Protestant, and not, as they maintain, their convictions about America's national well-being.

All this hardly "happened." It has been carefully planned, organized, executed and paid for by Protestants, especially during the past four years. The only proper label we can give this planned attack on Catholicism is "anti-Catholic."

Pope on marriage morals

The Holy Father's October 29 talk to members of the Catholic Union of Obstetricians was meant to instruct all those who are professionally concerned with childbirth. Because it is a clear, straightforward, authoritative statement on some of the most important moral aspects of married life, it should be read carefully by all adults, especially the married and those contemplating marriage. The address is a beautiful portrayal of the whole Christian ideal of marriage. The full text will appear in the *Catholic Mind* for January.

One part of the UP dispatch, touching on what the Pope said about "rhythm" (use of marriage only during infertile periods), misrepresented his thought. It said the Pope "categorically outlawed it in the Church's eyes as another means of birth control." General interest in this question warrants a brief report of what the Pope actually said.

The Holy Father said nothing that has not been common Catholic teaching on the morality of rhythm. He laid down no blanket condemnation. He pointed out that serious medical, eugenic, economic and social reasons could justify the use of rhythm in a valid marriage. These reasons can be "personal" (such as the health of the wife) or those resulting from "external circumstances" (such as unemployment, etc.).

The Holy Father reminded us that such "excusing causes" (to use a common phrase) must be serious. He condemned self-deception in evaluating them, and even more such frivolous selfishness as would ignore altogether the need of having serious reasons.

Married people whose only reason for wanting to avoid having children is their unwillingness to assume the normal responsibilities of family life will find no comfort in the Pope's address. He reminded them that, by entering marriage, a couple bind themselves to fulfill the obligations of the married state. By the exercise of their marriage rights they fulfill the natural and divinely ordained function of helping in the conservation of the human race. The Holy Father felt it neces-

sary to emphasize once more a basic principle which does not sound pleasing to modern ears:

The truth is that matrimony as a natural institution, by virtue of the will of the Creator, does not have as its primary, intimate end the personal improvement of the couples concerned, but the procreation and the education of new life.

Married people who by agreement permanently act counter to the primary end of marriage in the use of their marriage rights therefore sin against the very meaning of conjugal life, unless they are excused by proportionately grave reasons. An engaged couple may enter the married state validly if they intend to limit only the *exercise* of the marriage act to infertile periods, provided that they have serious reasons to justify such conduct. But they must recognize the permanent, uninterrupted *right* of each of the parties. If, before marriage, either party should intend to restrict the marriage right, and not merely its use, to infertile periods, the marriage would be invalid. The strict right to marital relations can never be limited according to a rhythm calendar, though its use sometimes can.

For the mother who cannot risk another pregnancy without serious danger to health there is only one recourse besides rhythm. That is complete marital abstinence. To cynics who consider such abstinence impossible, the Vicar of Christ replies that God who commands, never commands the impossible. Those who recognize Him as Lord will be able to obey Him because they also recognize Him as their Divine Father, who will strengthen them if they ask for strength.

Few American Catholics will deny that the Pope had to speak out strongly. The "rhythm mentality" is making inroads into the sanctity and fruitfulness of Christian family life. Those who use rhythm should make sure their reasons harmonize with God's law.

Labor's wage policy

On Sunday, November 11, New York merchants filled the newspapers with advertisements of pre-holiday and pre-Christmas sales. They offered rugs priced at \$105 for \$69.95, men's nylon shirts with \$8.75 tags for \$5.79. They announced cuts in cashmere sweaters from \$15.99 to \$8.88, in deluxe wool blankets from \$35.95 to \$17.95. They reduced to \$1.49 silk ties selling from \$2.50 to \$5, and offered \$1-a-pair silk socks for 59 cents. The thrifty buyer could find all sorts of bargains in luggage, furniture, slacks and suits, dresses, even in toys.

The week preceding the announcement of these sales stock-market prices took their sharpest spill in a long time. The reason, or one of the reasons anyway, wasn't far to seek. The November National City Bank Letter confirmed gloomy predictions about the trend of business earnings. Having boosted profits after taxes during the first three months of the year some 17 per cent over the first three months of 1950, a selected list of 490 corporations ran into serious trouble during the second and third quarters. Compared with similar periods in 1950, profits after taxes, despite higher sales in

some cases, dropped from \$1.392 billion to \$1.3 billion in the second quarter, and from \$1.525 billion to \$1.099 billion in the third quarter. Textiles and apparel were off 53 per cent, chemicals 43 per cent, iron and steel 41 per cent, automobiles and trucks 58 per cent. If anything, the outlook for the final quarter is even worse.

Since last February the economy as a whole has been riding on a remarkably level keel. Overnight the American consumer, whose spending binges following the outbreak of war in Korea and again last winter after the Chinese poured down from Manchuria have been the despair of economists, has suddenly turned into a tight-fisted saver. Though his income has climbed steadily during the past nine months, he has elected to save a higher percentage of it than he ever did before in peacetime. The result has been a sharp easing off of demand, which has happily brought about a softening of prices and a reduction in business spending. From March through September, the cost of living, as measured by the Bureau of Labor Statistics, advanced only slightly more than one per cent.

Against this background, organized labor's announced resolve to break through existing wage ceilings seems extremely ill-timed and short-sighted. As things stand now, the Wage Stabilization Board allows wage rates to keep pace with the rise in living costs since January 15, 1950. It also permits productivity increases where these were incorporated into labor-management contracts made prior to Korea. In such cases productivity increases are presumably justified, since the higher wages do really represent increased production. With this permission as a precedent, organized labor now seemingly wishes to extend productivity increases to all its members, whether the increases are justified or not. On a nation-wide basis, applied indiscriminately to all industry, such increases are obviously inflationary and will certainly be reflected in higher industrial prices.

From the pronouncements of trade-union leaders we gather that labor is pushing its demands in order to rectify alleged inequities in the defense program. It is true that farm and industrial prices jumped sharply after Korea, and that the wages of millions of *unorganized* workers, as Secretary of Labor told the recent CIO convention in New York, have not kept pace with them. It is true, too, that Congress, by approving the Capehart Amendment to the Defense Production Act, has done its best to maintain profits at their inflated postwar level.

It is also true, however, as was suggested earlier in this editorial, that taxes have started to take a big bite out of business profits, and that competitive factors are forcing many businessmen to sell below their legal price ceilings. Under the circumstances the inequities of which organized labor complains seem scarcely burdensome enough to justify its new course of action. That course of action, "clearly unstabilizing," may bring short-term benefits to the minority of Americans organized into trade unions. It will hurt almost everybody else.

If relations, why diplomatic?

Robert A. Graham, S.J.

MORE THAN ONE GOVERNMENT in the past has wished it could carry on its business with the Holy See in some other way than through formal diplomatic relations. But all, one after the other, came to the decision that there was no alternative. The more realistic of them arrived soon enough at the very simple realization that the maintenance of even a modest legation at Rome was a small price to pay in comparison with the opportunities for influence that this move opened to them. The others continued to pay a high price for their voluntary abstention until forced to act by the sheer weight of circumstances. It would not be an exaggeration to say that virtually all of the non-Catholic states now represented diplomatically at the Vatican, and perhaps even some Catholic states, gave serious consideration to the possibility of achieving their objectives by means short of formal relations, but in the end concluded it would not work.

THE PAPACY A SOVEREIGN POWER

The reasons why these governments elected for full diplomatic relations are not hard to find. One of the cases that can be cited is that of the Netherlands. In 1915, when Holland, as a neutral in the first world war, found itself faced with delicate political problems of vital concern, the Dutch Government proposed the dispatch of a Minister Plenipotentiary to the Vatican. During the debates in the Second Chamber on this occasion, a worried but sincere deputy asked why the necessary transactions could not be carried on by a special commission officially charged with the task but not clothed with a diplomatic character. The answer of the head of the Government, Cort van der Linden, was drawn from practical considerations. "The Papacy," he said on June 10,

whether we like it or not, belongs to the ranks of the great Powers. The honorable deputy can be assured that the doors of the Vatican do not open so easily as he imagines. The commission envisaged by him would be easily admitted to the Pope's antechamber, but he can be sure that it will not learn anything important for the purpose we have before us.

This reply expressed an elementary principle in the technique of international intercourse and was evaluated as such by the Dutch, who approved the resumption of relations, the first time such relations existed on a reciprocal basis since 1872.

The idea that the doors of the Vatican "do not open easily" may seem paradoxical to the literally thousands of Americans of every occupation and religion who have

In this third article on diplomatic relations with the Holy See, Fr. Graham, who made a special study of the subject at the Institute of International Studies, Geneva, Switzerland, discusses the Papacy as a sovereign Power. It is for want of a realization of the Pope's standing in the international sphere, he thinks, that American Protestants are so exercised about the proposal to appoint a U. S. Ambassador to the Vatican.

seen and talked with the present Pontiff, especially since the war. If there ever was a sovereign accessible to the people it is Pope Pius XII. But the Holy Father is far more accessible to people than he is to their governments. Recent experiences of American officials who wished to call upon the Pope in their official capacity, subsequent to the resignation of Myron C. Taylor, have served to impress upon the State Department that there are certain elementary rules of courtesy that the Vatican feels justified in insisting upon. It is very clear that the Holy See today considers that if the United States has any official business to transact, there are established and normal channels through which this should be done.

That this is a perfectly legitimate point of view on the part of the Vatican is recognized by any person having an average comprehension of the ways of international contact. A few months ago, in the Foreign Office of one of the European states with long experience with the Vatican, an official gave the following reasons why states enter into full diplomatic relations with the Holy See, rather than unofficial or semi-official relations. "First of all," he said, "as a diplomatic agent you represent something and can speak with authority. Second, you can therefore ask for more and get more. Third, otherwise you are in a disadvantageous position *vis-à-vis* the representatives of other countries."

HANDICAPS OF "UNOFFICIAL" STATUS

These reasons almost speak for themselves. Is it not self-evident, to take up the last-named consideration, that a representative at the Vatican enjoying no official standing—and "official" in this context can mean only diplomatic status—may at times find himself handicapped, when the interests he is called upon to defend are not entirely conformable to the interests of some other country which has taken the trouble to be formally accredited? No matter how close an alliance may exist, in war or in peace, between two countries, their interests are sometimes in conflict. Governments would be justified in complaining if the Holy See, or any other sovereign entity, were to accord equal treatment to a country that had not yet performed the initial and elementary courtesy of accrediting a formal diplomatic representative. This has been the lesson of the past for those countries that have hoped for a time to be able to dispense with such formalities.

It is simple common sense that the unofficial envoy of the United States cannot, everything else being equal, expect to hold his own at the Vatican in the not impossible, and not improbable, case of a conflict of

views with even our closest friends and allies, such as Great Britain and France, who have been installed for a long time at the Vatican. And let American citizens not imagine that there are no questions in which the point of view of the United States is not completely in harmony with that of even our best friends. The interests these countries must defend often enough have their repercussions in matters falling within the legitimate sphere of action of the Holy See. In such circumstances, the question is not whether the Pope is or is not friendly to the United States, but whether he can cooperate on friendly terms with the Government of the United States when that Government has failed to set up the machinery for friendly cooperation the way other nations have.

What is true of representatives without diplomatic character is even more true of simple communication by letter. Proposals to the effect that the President of the United States could do all his business by mail or by cable are too frivolous to merit attention. The whole history of the system of diplomacy proves the necessity of on-the-spot representation.

It would not be correct to imply that a semi-official representative, of America or any other state, would receive no hearing at the Vatican. Tenacious of its own traditions, the Secretariat of State of His Holiness remembers very well that for many decades, in favor of a number of Powers, it consented to deal with semi-official agents living on permanent station in Rome. At various times this was the practice of Prussia, Czarist Russia and Great Britain, before these states brought themselves around to accrediting formal representatives. The representative of Great Britain had entrée to the Cardinal Secretary of State, even though possessing no letters of credence properly so-called, being not even a *chargé d'affaires*. From time to time he was even received by the Holy Father himself.

But the status of such agents was irregular and unsatisfactory. When really important crises arose in the relations between their governments and the Holy See, other means of intercourse had to be found, themselves hardly more useful. The semi-official agent was employed for matters of only secondary importance. Today, now that the international position of the Holy See is recognized by the community of nations generally, there is even less justification for such missions. In any case, it is certain that to ask an individual, no matter how personable, to carry on really significant work at the Vatican, without giving him appropriate standing, is to bind his hands so that he cannot really achieve the purpose of the mission.

A FRENCH EXAMPLE

An anecdote recounted by Denys Cochin, French Catholic parliamentarian, may help to bring this last point home. The episode took place before the first world war, while relations between France and the Holy See were in a state of rupture. At that moment the French Government found itself in a difficult position in Morocco, one of the complicating factors being

that the missionaries of Spanish Morocco continued to exercise jurisdiction in French Morocco. One day, according to Cochin, he was summoned by the Foreign Minister, whose name he declined to betray. The following conversation ensued:

"Do you want to perform an outstanding service to your country?"

"By all means!"

"All you have to do is to take the train tomorrow and go try fix up that Morocco affair at the Vatican. They are sure to listen to you."

"I'll go, without asking for an Ambassador's uniform or an Ambassador's salary, but on one condition, that I can say I come in your name."

"Never!" cried the Foreign Minister, thinking in fright what his fellow anticlericals would say.

"Well, then," said the annoyed Cochin, "how do you expect me to ask Rome for the withdrawal of rights enjoyed by Spain since the days of Charles V, without being able to make the slightest allusion to the gratification this would give to the French Government, without being able to adduce any other argument than that of my personal acquaintance? You should not ask people to attempt tasks that can't be fulfilled!"

INTERNATIONAL DISCOURTESY

Deputy Cochin thought he had at least a fighting chance to accomplish something at Rome, even without diplomatic standing. But he knew he stood no chance of success at all if he could not speak in the name of the Foreign Minister. The effrontery of a Minister asking a great favor from the Pope, without even being prepared in advance to thank him for the service, is evident in this anecdote. Yet this point of view is sometimes assumed by other governments, which do not realize the extent of their boldness. Those countries which, like the United States, contemplate carrying on important relations with the Holy See without taking the first steps to put themselves in a position to ask for favors, are committing a similar, if unconscious, act of arrogance. The standing of a diplomatic representative to the Vatican, or to any other country you may wish to name, is essentially that of a petitioner in a stranger's house. One must conform oneself to the host's manner of life, under penalty of seeing one's welcome rapidly chill and one's effectiveness evaporate into nothingness. From that the next step is to be shown the door.

"Backstairs" methods are deplored in American domestic politics. It is somewhat surprising that they are now being suggested, in effect, as a substitute for formal diplomatic relations with the Holy See.

To understand how incongruous the suggestion is, all one has to do is to imagine the President of the United States asking a personal friend of his, without any official standing, to "run over to Europe and see what you can do about getting faster action out of the Atlantic Pact countries." Without proper credentials, no one, not even a personal friend of the President, can barge into the world of international diplomacy as an informal interloper and expect to be received on the

same footing as the official representatives of states. The President knows this much better than Protestant clergymen. That's why he has proposed an Ambassador rather than another "personal representative."

Whether American Protestants like it or not, the Holy See is accepted by about forty states as a member of the diplomatic world, and will remain a member whether the United States establishes formal relations with the Vatican or not. Either the Holy See is an important enough factor in the international scene for us to have formal relations with it, or we should forget about the whole thing. Half-measures adopted in order not to recognize the *de facto* prestige of the Vatican (as a concession to Protestant sensibilities), while still attempting to get the acknowledged benefits of relations with the Papacy, are diplomatically a rather useless fifth wheel. The chief trouble with them is that they will not work.

Group dynamics in the Gospels

John J. O'Connor

THE BEST AVAILABLE TEXTBOOK on the exciting new subject of group dynamics is the New Testament. We made this paradoxical discovery during a six-week summer Workshop in Intergroup Education at the Catholic University of America.

All the background information you need to know is that a few years ago the internationally famous sociologist, Kurt Lewin, predicted that group work—the handling of human beings not as isolated individuals but in the social setting of groups—would soon become one of the most important areas of scientific investigation. He deplored the fact that science had failed to make us understand the importance of group structure, group process, group leadership, group stability and group productivity. He believed that there was very little hope for creating a better world without a deeper scientific insight into the essentials of group life.

What Kurt Lewin said, although important, was inadequate. Social science, divorced from Christianity, can never create a better world. The proper approach to group dynamics is through the open door of the New Testament. No other method has any likelihood of success.

Today approximately 385 agencies with 749 branches in various cities are active in the field of intercultural and intergroup education. These agencies are constant-

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ly striving to change people, to educate for better human relations, to reduce management-labor, Negro-white, Catholic-Protestant and similar intergroup tensions, discriminations and conflicts. How well are they succeeding? Will naturalistic or mechanistic techniques alone ever solve anything?

Catholic University's first Workshop in Intergroup Education, held in July, 1951 under the direction of Dr. Paul Hanly Furfey, enrolled thirty-one students. The faculty consisted of two Catholics, a Negro Protestant and a Jew. The students included two priests, nine sisters, nine Protestants and eleven Negroes. Twenty were Washington residents; eleven came from places as far distant as Henryetta, Okla.

The three-hour morning sessions were devoted to lectures, discussions, motion picture and other audiovisual aids, demonstrations of promising techniques in intergroup education, group games, a compulsory picnic and boat ride down the Potomac, and visits to social agencies, noteworthy social experiments and tension areas in Washington.

In the afternoon, the students separated into four work groups for two additional hours of specialized training. Work Group Three, for example, was mildly interested in group dynamics. As the group leader, I was supposed to present the latest advances in this allegedly new field.

When I entered the room assigned me in Shahan Hall for the first time, I found six people—one Dominican sister and five lay people, five women and one man, two Negro women and four whites, three Catholics and three Protestants. My assignment was to help form this motley collection of strangers into a group.

The preliminaries required one week. All of us are such rugged individualists, such slaves to pagan social conventions, that it normally requires a series of shock treatments to jar us out of ourselves a little and to make a very small beginning along the rocky road of group integration.

Our second week was devoted to the practice of a few social skills—how to involve silent group members in group discussions, how to slow down chatterboxes, how to contribute effectively to group thinking, how to practise democratic leadership in a group, how to expedite a group discussion without giving offense and how to achieve a group decision. At the end of the second week our group, in order to acquire some experience in intergroup communication, presented a brief socio-drama before the entire workshop. We attempted to illustrate, in dramatic form, the differences between a disorganized group and an integrated group.

Thus far, as a Christian group leader, I had been guilty of at least three serious omissions.

First of all, I had failed to tell my six charges that good group discussion is very definitely linked up with our spiritual life.

My second blunder was that I had failed to point out to the group that, although all of us were Christians, we were talking like pagans. We were making no effort to improve our group discussions.

My third stupidity was that I had neglected to remind our fledgling group that one reason why it should make an all-out effort to be attentive to others was that this was the best possible training and preparation for our conversation with God. If we are not attentive to other mortals, if we do not go out of ourselves in order to try to understand the other fellow, how can we ever hope or expect to be really attentive to God in prayer?

By this time, possibly because of my own failures, I was completely fed up with secularistic group dynamics, with clever tricks, gadgets and techniques, with all the artful juggling and manipulation of people that are the customary stock in trade of the secularistic group expert.

In this troubled frame of mind I offered the explosive suggestion to our group that we throw our planned curriculum overboard and begin an informal study of the New Testament, not from a dogmatic standpoint but simply from the viewpoint of group dynamics. The group debated this revolutionary idea for two days and finally decided to go along with me in a study of Christ and His apostolic group.

Although this investigation lasted only two weeks, it was immensely rewarding. All of us quickly acquired a real enthusiasm for the New Testament because we were exploring it for the first time from a new angle of vision. We became keenly interested in the geography of Palestine and in the political, social, economic and cultural climate of the period—the environment of the apostolic group.

We commented on the contrast between the thirty hidden years in the life of Christ and His brief public career. We discussed the different types of leadership as manifested by St. John the Baptist and Christ. We examined the teaching methods of Christ and jotted down some of the virtues and qualities that a Christian democratic leader today should possess.

We discovered that at least five members of the apostolic group had been followers of the Baptist; that while Jude was a cousin of Christ, John was the favorite disciple; that Andrew brought his brother, Simon Peter, to Christ and that Philip interested Nathaniel in the Master, whereas the other apostles were probably directly chosen.

Eleven of the twelve apostles were from Galilee. While the majority of the apostles were fishermen, Matthew was a tax gatherer. Was the apostolic group a homogeneous or a heterogeneous group? If you were organizing a group today would you select like people or unlike people—and in what proportion? Jude was modest, Simon Peter impulsive, Thomas skeptical, Philip meek, Nathaniel without guile.

Meanwhile our own group was undergoing profound changes.

"Something is happening to me," one group member

said, "but I don't know what it is." What was happening was that group members were becoming acquainted not only with a human but with a divine dynamics.

Very little has been written thus far on the subject of Christ the Group Leader, but I became convinced that the only effective group leader is one who, in imitation of Christ, makes a total sacrifice of himself and his abilities for the group's welfare. In terms of the First Beatitude, a group leader is one who becomes poor in spirit, strips himself, dies to self and becomes a humble servant of the group.

My second conclusion was that genuine groups are not made or organized. They are created in much the same fashion that a mother nourishes, sustains, protects and eventually gives birth to a child. The process

of group formation usually takes a long time; the New Testament history of the apostolic group is proof of this. At the end of this formative period there occurs a mysterious translation of life, power and energy from the group leader to the group. The group acquires its own special character, its own authority, its own power of decision and action, its own forward movement. Directive leadership is no longer possible; the group leader, while remaining a resource person in the group, can only

exercise nondirective leadership. The group leader, like St. John the Baptist, must decrease in order that the group may increase. The group as a whole, including the group leader, decides its own fate, plots its own course.

Our group had to abandon its study of the group dynamics elements in the New Testament because we were told that we would have to invent another sociodrama for a television and radio broadcast. No member of the group had ever written either a TV or a radio scrip. None of us had ever been inside a TV studio. But the group decided to go ahead with the projects anyhow. As I watched the rehearsals, the group began to teach me a few things about group dynamics.

One of these lessons was that not only must the group leader sacrifice himself for the good of the group, but that each group member must make a similar sacrifice of self. Our group began to live the First Beatitude. Numerous rehearsals involved considerable strain and fatigue as well as some very frank criticism of all group members by all group members. All such criticism was given and received, however, in a spirit of Christian charity.

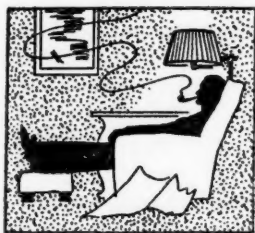
Death to self for the good of the group resulted in two successful broadcasts. What was more important, however, was that the mutual and habitual exercise and practice of Christian charity throughout the hectic ten-day rehearsal ordeal brought into being a spiritual family. It was possible to observe the six group members at close range and to say without mockery or derision: "See how those Christians love one another."



The significance of our workshop experience, I think, is that it is possible to transcend racial and religious differences, that Christianity can conquer prejudice, that a study of the ever-changing psychological pattern in a group is just as important as a group study of its social environment. The success of any group enterprise is in direct proportion to the dynamism generated in and by the group. All of us can rediscover and recapture the mighty, dynamic power of Christianity in our own individual and group life, and a study of the New Testament will impart a whole new depth and dimension to group dynamics.

Progress in the lay apostolate in the United States and throughout the world will ultimately depend on our ability to create productive Christian democratic groups. The C. U. workshop points the way.

FEATURE "X"



In our Sept. 1 issue, under the title "Discrimination in Point Four," we drew attention to the fact that while the American University of Beirut (Lebanon) had received \$624,000 in Point Four assistance, the

University of St. Joseph in the same city had received nothing. Such discrimination, we said, was not only unfair to a university that had served the Middle East long and well, but would offend the people of Lebanon, who are proud of St. Joseph's, which has given the State of Lebanon all its Presidents. Moreover, to subsidize only the American University would lend color to the charge that the Point Four program was being used to Americanize Lebanon. Dr. Stephen B. L. Penrose, president of the American University, wrote to us, taking exception to our editorial. We are glad to publish his letter here, together with a reply by Fr. Richard V. Lawlor, associate editor of AMERICA.

EDITOR: In your issue of September 1, I noted with interest an editorial entitled "Discrimination in Point Four." Since the editorial contains some misinformation and is based upon a misconception of the Point Four program with the American University of Beirut, I feel it incumbent upon me to point out the facts. I hope that it may be possible for you to publish my letter in your magazine so that there may be a full understanding of the true situation.

It should be understood, to begin with, that the Point Four program at the American University of Beirut has nothing whatsoever to do with the Lebanese Government Point Four arrangement with the United States Government. The programs in public health, public

administration, economics and engineering-agriculture established at the American University of Beirut were placed there solely because it is an institution which serves the entire region of the Arab world. This is a regional training program, which could be established at the A. U. B. but not at any other institution in Lebanon since the American University alone serves the entire Arab world.

The University of St. Joseph is much more local in its scope, and programs established there could not reach such a wide area. Nor would Moslem Arab governments be so likely to nominate fellows to attend a French Jesuit university as they would to an American nondenominational institution.

Point Four aid to any one government such as Lebanon could not justifiably be utilized to pay for the training of students from other Arab states, whereas such a regional training program established at the A. U. B. could quite understandably serve them all. Nominations for fellowships under the program are now being made by all of the Arab governments on the basis of tentative national quotas established by the Department of State.

You may be certain that no question of religion entered at all into the consideration of Point Four assistance. As a matter of fact, out of its 2,671 students, the American University of Beirut contains almost twice as many Catholic students as it does Protestants. During the year 1950-51 there were 566 Catholic students, the majority of whom come from the various Uniate sects of the Middle East. There were 296 Protestant students. The total number of Christian students of all sects and denominations was 1,526. In addition to these, there were 990 Moslems, 113 Druzes, 38 Jews, 2 Bahais and one Confucian.

I doubt if there is any other institution in the world which has a more general representation of religious groups, and which thus fulfills more adequately the aim of the Point Four program to assist underdeveloped countries regardless of race, creed or color. In this respect it is in harmony with the Constitution of the United States.

Please note from the above an error in the statistics in your editorial. You credit the American University with 795 students and St. Joseph with 1,387. I cannot verify the latter number, but the former number should be 2,671.

It is also worth noting that at the time Point Four programs were being considered for the Middle East, the representative of the State Department who came to Beirut asked for submission of suggestions for programs both from the American University of Beirut and from St. Joseph. The latter submitted none at all and consequently could not be considered for an allocation. This information can be readily checked with the State Department.

Permit me to emphasize with all vigor that the Point Four program at the American University of Beirut does not in any sense represent a subsidy of the institution. Funds are provided only for programs which

are to be newly established and represent a considerable expansion over the fundamental programs which have been taught over the 85 years of the institution's history. Monies are allocated solely for new staff members, for fellowships to students from all the countries of the Arab world and, in small amount, for supplies and equipment for the new courses to be offered.

The program actually puts a considerable strain upon the resources of the University and although it enables us to increase the variety of our services to the Arab world, it creates grave difficulties in internal administration and functioning.

Your editorial makes not one mention of the fact that the University of St. Joseph is a French institution, partially subsidized by the French Government. It is no more a Lebanese institution than is the A. U. B., which, incidentally, though American and chartered under the University of the State of New York, is financed entirely by private American contributors and student fees, as well as being nonsectarian and nondenominational. I could hope that AMERICA might be proud that there is in the Middle East an American institution in position to serve the Arab world through the aid which our Government is willing to make available for the benefit of humanity.

I am sure that I may count upon your sense of fairness and honesty to make the facts in this case plain to your readers. The world suffers far too much now from various kinds of partisanship and it is most unfortunate when religious partisanship is read into a situation where none exists.

STEPHEN B. L. PENROSE,
President

American University of Beirut
Lebanon

Dr. Penrose draws attention to the fact that "the Point Four program at the University of Beirut has nothing whatever to do with the Lebanese Government Point Four arrangement with the United States Government." This is true—and it is a serious weakness of the program. By-passing the local government gives grounds for suspicion that this is another attempt at American domination such as we deplored in our editorial. The program was negotiated quite independently of the Lebanese Government, which, we think, has a legitimate interest in a U. S. Government-sponsored plan that will bring to their capital 128 students from twelve different countries and colonial areas.

Our State Department was at least unwise in concluding an agreement with a private American institution abroad without making the host government a party to the arrangement. Such a procedure is in contravention of the spirit, if not the letter, of the Foreign Economic Assistance Act of 1950. For this law (Public Law 535 of the 81st Congress) assumes in Section 403 (b) that such programs for the assistance of underdeveloped areas will be initiated at the request of the "foreign government" concerned. We have the assurance of the highest Lebanese officials that their Government was not even informed of the negotiations which

led to the agreement between our State Department and the American University of Beirut.

A further provision of the F. E. A. Act of 1950 declares that our Government "shall take into consideration . . . whether any works or facilities which may be projected are actually needed in view of similar facilities existing in the area" (Sec. 403 (b) 2). It may be pointed out that the projected schools of engineering and agriculture at A. U. B. duplicate facilities long available at the University of St. Joseph. Nor should St. Joseph's famous school of medicine be forgotten when there is question of expanding the public health services at the American University of Beirut. No great consideration seems to have been given "similar facilities existing in the area."

Dr. Penrose makes much of the point that the American University of Beirut is the *only* one in Lebanon which serves the *entire* Arab world, and that the several programs were placed there "*solely* because it is an institution which serves the entire Arab world." If he were to examine the student enrolments of St. Joseph's in comparison with his own university, Dr. Penrose would discover that St. Joseph's serves the Arab world more widely than his institution. During the scholastic year 1950-1951 there were 942 Lebanese students at the University of St. Joseph and 336 at the American University. The other member states of the Arab League were represented by 323 students at the University of St. Joseph as against 297 at the American University.

If the basis of comparison is broadened to include the three other Moslem (but non-Arab) countries of the area—Turkey, Iran and Afghanistan—St. Joseph's has 16 students enrolled, the American University 7. (The Palestinian Arabs at both universities are an unfortunate category apart, since they are refugees without a country to sponsor their benefiting by any Point Four program.) In brief, Dr. Penrose errs when he says that the University of St. Joseph is "much more local in its scope, and programs established there could not reach such a wide area."

Dr. Penrose defends the selection of the American University of Beirut on the odd assumption that Moslem Arab governments would prefer to send students to an American nondenominational institution rather than to a French Jesuit university. Without presuming to interpret the attitude of Moslem Arab governments towards a choice which they were not offered, the fact that there are 286 Moslem students at St. Joseph's University (in comparison with 264 at the American University) indicates no reluctance on the part of Moslems to have their sons trained at a Catholic institution.

Moreover, it is highly equivocal to speak of the American University as "nondenominational." For more than 60 years of its existence since it was chartered by the State of New York in 1863 as the Syrian Protestant College, it was identified by that name and no other. Even today it is commonly referred to as the "Protestant University." It is Protestant and Presbyterian in its origin, traditions and objectives, just as truly as the

University of St. Joseph is Catholic. It is still a major concern of the Presbyterian Board of Missions, in spite of its present title and the fact that for purposes of fundraising it is a member of the Near East College Association. To justify its "nondenominational" character by noting the diversity of faiths represented in the student body is to apply a standard that is equally valid in the case of the University of St. Joseph.

This diversity of religious groups, according to Dr. Penrose, enables the American University to fulfill "more adequately the aims of the Point Four program to assist underdeveloped countries regardless of race, creed or color. In this respect it is in harmony with the Constitution of the United States." By this very standard, St. Joseph's, just across the city, is equally in a position to fulfill the aims of the Point Four program, for the "general representation of religious groups"—Oriental Catholic, Protestant, Orthodox, Moslem and Jew—is found in the same wide diversity at the University of St. Joseph. As truly as the American University, "in this respect it is in harmony with the Constitution of the United States."

Dr. Penrose states that the University of St. Joseph as well as his own university was requested by the representative of the State Department to submit suggestions for programs, that St. Joseph's submitted none, "and consequently could not be considered for an allocation." Dr. Penrose was misinformed. Rev. Victor Pruvot, S.J., Rector of St. Joseph's University at the

time, writes to us: "I did not at any time receive such a visit from the representative of the State Department. Consequently, since I was not approached, I submitted no plan."

Dr. Penrose deplores the fact that we made no mention of the fact that the University of St. Joseph "is a French institution, partially subsidized by the French Government. It is no more a Lebanese institution than is the A. U. B." To state that a French Catholic institution in Beirut is no more Lebanese than its American Protestant counterpart is to forget the cultural and religious history of the Maronite nation since the Crusades. Nor has the French governmental subsidy any bearing on the case. We are concerned with American Point Four grants. We did not inject religious issues into the discussion. We did not deplore the fact that the American University of Beirut received a grant. We merely questioned the justice and the diplomatic realism of giving a grant to A. U. B. and passing over St. Joseph's. We still question it, despite Dr. Penrose's courteous letter.

One final note: Dr. Penrose will see that our enrollment statistics for the two universities were not erroneous when he realizes that the figures we gave refer only to the university faculties as such. If all students, from primary grades through university, are listed, then A. U. B. does have 2,671. St. Joseph's, however, has even more according to that system of counting—3,428.

RICHARD V. LAWLOR, S.J.

With No Apologies to Dante

This is my hell—
to be cooped in a pygmy sphere with a mind that
reaches
to the absolute rim of the stars
and leaps the chasms
where the last archangel spreads Columbus wings
and touches chaos;
with a mind that rides on the winds that tramp the
worlds
like sacred elephants
and crush the moons to rubies,
with ears that echo the Marseillaise of spheres that
burst their orbits,
to sing new songs before the unutterable Throne,
and the Gregorian gloria of the grass
that covers all transgressions—
and then sinks back to three meals a day
and bombs in a small, round madhouse
that circles a Philistine sun.

MICHAEL WOLF

The Man of Peace

The face of Joseph is the face of peace.
Peace is the mark on all his hands have done,
Out in the shop beyond the gentle murmur
Of Mary talking to her little Son.

"Where do you go in stillness?" you might ask him.
Perhaps he would not hear you, would not see

LITERATURE AND ARTS

Until you came up close and touched his garments.
Then peace would blossom into courtesy.

And though his talk might be of tools or timber,
That he had been away, you well could guess
By how his eyes looked, by the slow words showing
The clinging wisps of otherworldliness.

I do not ask you now to copy Joseph,
Restless and young and headstrong as you are,
Nor do I send you walking in his silence
For fear the distances might be too far.

I ask no more than that you go and watch him
An hour or two, a morning at the most,
And study how he makes a prayer of labor,
And what that peace is that grows up around him,
And where he goes with God the Holy Ghost.

JESSICA POWERS

Song: To a Lady with Many Names

I will sing you a song full of quiet fire,
And ease my heart with your praises:
"Fair Maid, Summer Mead, Far-Mountain's Desire,
Warm Evening when firefly blazes,
Blue Sail on the lake, running-hill's Sudden Spire,
White Light, where the wild moth crazes."

I have seen green trees in the winter wood
And heard their soundful sighing;
And I loved them more when they horrid stood,
Summer elm and aspen defying:
But what if the leaves sooner fall than they should,
And the loon is no longer crying?

"Fair Maid, Summer Mead, Far-Mountain's Desire,
Warm Evening when firefly blazes,
Blue Sail on the lake, running-hill's Sudden Spire,
White Light, where the wild moth crazes,"
I will sing you a song full of quiet fire,
And ease my heart with your praises.

JOHN WICKHAM

To Bess

With something you are blest,
There blooms an east and west,
An arch of sun-crossed beauty in your face
Only the best may know
Who, sped from childhood's bow,
Balance by flying forward in the race.

What vistas you have seen!
The careless meadow green
Of dancing years, the foothills of your life;
Then the long, high terrain
Fruitful with grape and grain,
The sacramental giving of the wife.

Now new and higher hills
That the firm artist wills,
Creating spirit from the truth of flesh;
The farmlands of the mind
Where visiting angels bind
The subtler harvest, mesh by starry mesh.

DOUGLAS V. KANE

America balances the books

Our panel of experts in seven various fields gets together to present once again AMERICA's winnowing of the book crop for the past six months. Most of the books have been reviewed in AMERICA's weekly columns; some books have been added from each reviewer's personal knowledge.

Books on the life of the soul and those who lived it

Mysticism is a field where many wander off the path. Approved writers such as St. John of the Cross have set up guideposts for the direction of those chosen souls who follow the mystic way as well as for those who are interested in observing from a distance the lives of mystics. In *The Case of Therese Neumann* (Newman, \$2.50), Hilda C. Graef, professing to take the directives of St. John of the Cross as a guide, finds many questionable phenomena. Is Therese Neumann a genuine stigmatic? Is she a true mystic? Miss Graef doubts it. As she rightly states in the *Commonweal* for November 2 in defending her position against many Catholic reviewers who took issue with her conclusions, the Church has made no pronouncement on this question and "as this case is an open question, I feel justified in applying to myself the words of St. Paul: 'Prove all things; hold fast that which is good' " (1 Thess. 5.21). In the same article Miss Graef does admit that "the chapter on Therese Neumann's fast is somewhat weak," but she hopes to remedy this in the second edition. Meanwhile, a group of German theologians personally acquainted with Therese are preparing a refutation of

Miss Graef's conclusions.

Perhaps no one has gained a wider hearing among English-speaking readers on mysticism than the author of *Seven Storey Mountain* and *The Waters of Siloe*. In his latest work, *The Ascent to Truth* (Harcourt, Brace, \$3.50), Thomas Merton sets out to explain the doctrine of St. John of the Cross as the safest path in the ascent to God. Roy Campbell has also borne witness to the lively interest that the great Spanish mystic still holds for those who are seeking a closer union with God. He has lately published a translation, together with the Spanish text, of the *Poems of St. John of the Cross* (Pantheon, \$2.75).

Though genuine mystics are few in number, Rev. John G. Arinter, O.P., maintains that there would be many more if self-love and inadequate direction were not so prevalent. In his *Mystical Evolution in the Development and Vitality of the Church* (Herder, \$6) he reinforces his exposition of the stages by which one achieves union with God with many quotations from classical authors on mysticism.

Of wider interest to Catholic readers are two books which deal with the tremendous implications of that union

with God which is achieved every time we go to Holy Communion. *Calvary and Community* (Sheed & Ward, \$4), by M. Harrington, brings out in strong relief the foreshadowing of Christ and the Mystical Body in the Old Testament. He develops the theme that the Holy Sacrifice is the life-act of the Sacred Community whose head is Christ. Rev. Cyril Vollert, S.J., has given us an excellent translation of the *Theology of the Mystical Body*, by Emile Mersch, S.J. (Herder, \$7.50). The author, an outstanding theologian, has achieved a masterpiece of synthesis in which the whole of Catholic theology is illumined in the light of the doctrine of the Mystical Body of Christ.

PLAIN WAYS TO HOLINESS

The part that the Holy Ghost plays in perfecting the individual members of Christ's Body is explained by one of the ablest commentators on St. Thomas Aquinas, the seventeenth-century theologian John of St. Thomas. His classic treatise, the *Gifts of the Holy Ghost*, has been made available to English readers by Dominic Hughes, O.P. (Sheed & Ward, \$3.75). Priests and teachers will find in this clear, readable translation a valuable aid in presenting the truths of faith to our generation.

How to apply the abstruse truths of theology to the problems of everyday life is admirably exemplified in *Living Your Faith*, by Robert Nash, S.J. (Prentice-Hall, \$3). The way to a more perfect life, as Pope Pius XI pointed out, is opened through devotion to the Sacred Heart. Arthur R. McGratty, S.J., develops this theme in the *Sacred Heart, Yesterday and Today* (Benziger, \$3.50). Nor can we forget the place that the heart of His mother holds in Catholic doctrine and living. Father John F. Murphy has written an admirable volume, *Mary's Immaculate Heart* (Bruce, \$2), giving the history and theological analysis of this devotion to our Lady. *The Life of Mary as Seen by the Mystics* (Bruce, \$3.50) was compiled by Raphael Brown. Rev. Edward A. Ryan, S.J., professor of Church History at Woodstock College, presents in a foreword the attitude of the Church toward private revelations. Read with this previous warning in mind, the private revelations of such mystics as Bridget of Sweden, Catherine Emmerich and others may be found edifying.

AND SAINTS WHO FOLLOWED

Everyday examples of the application of the Sermon on the Mount in the lives of men and women of all races and classes may be found in the *Lives of the Saints*, by Omer Engelbert (McKay, \$5). A brief account is given of the major saint of each day with shorter sketches of the secondary saints and feasts. A list of saints invoked for special favors and a good index make this a handy work of reference.

FIVE NOTABLE BOOKS

Ascent to Truth, by Thomas Merton
Calvary and Community, by M. Harrington
Father Paul of Graymoor, by David Gannon, S.A.
The Theology of the Mystical Body, by Emile Mersch, S.J.
Law, Liberty and Love, by Columba Cary-Elwes

Of special interest are the lives of saints who burned with such love of God that whole nations were illumined with the flame. *Immortal Fire: A Journey through the Centuries with the Missionary Great*, by Sister Mary Just, O.P. (Herder, \$7.50), presents us with such a selection. St. Paul, St. Patrick, St. Francis Xavier and many others who brought the light of Christ to the ends of the earth are represented here. The mandate of Christ to go and teach all nations requires the active cooperation not only of bishops and priests but of heroic consecrated brothers and sisters.

Better a Day: The Lives of Fifteen Heroic Brothers of the Society of Jesus, edited by John P. Leary, S.J. (Macmillan, \$4), strikingly illustrates this truth.

Blessed Julie Billiart, Foundress of the Sisters of Notre Dame of Namur, powerfully aided in bringing the teachings of Christ to the far ends of the earth. Her story is charmingly told by Malachy Carroll in the *Charred Wood* (London, Sands & Co.). Like St. Paul she combined physical infirmity with unremitting apostolic activity.

The cooperation of consecrated men and women in the great work of winning the world for Christ is wonderfully exemplified in the history of Maryknoll. The Most Rev. Raymond A. Lane, M.M., Superior General of Maryknoll, has drawn on first-hand memories to give us the inspiring story of pioneer American men and women missionaries in the *Early Days of Maryknoll* (McKay, \$3). As Bishop Lane points out, the marvelous growth of this great American mission society was greatly aided by the young women who left their work in classrooms and offices to offer their talents for the cause of the missions. Known at first as the Teresians, they were recognized by Rome in 1920 as a religious congregation. The work of these Maryknoll Sisters in the Far East is graphically depicted in *Pacific Hopskotch*, by Sister Maria del Rey (Scribners, \$3). A beautifully illustrated series of sketches show the progress of their heroic undertakings in China, Japan, Korea, the Philippines, the Caroline Islands and Hawaii. There is a moving account of the martyrdom of Sister Agneta (sister of Korea's Premier John Chang).

CONVERTS WHO FOLLOWED

Some years before the Maryknoll Community was being organized on the banks of the Hudson, a small group of Episcopalians had instituted a few miles away a religious community of men and women. Inspired by the Franciscan ideal, they dedicated themselves to the work of promoting Christian unity. In *Father Paul of Graymoor* (Macmillan, \$4), Rev. David Gannon, S.A., has accomplished a labor of love. Here he records for posterity one of the most significant chapters in the history of efforts to achieve the unity of all Christians. Father Paul as an Episcopalian clergyman was known as the Rev. Lewis Wattson. In spite of the apathy, suspicion and aversion which his early efforts to found an Episcopalian monastic order encountered, he finally succeeded with the aid of Mother Lurana, an Anglican nun, in establishing the Society of the Atone-ment. In order to promote the work of the new society in furthering the

cause of church unity, Father Paul started a magazine in 1903 known as the *Lamp*. But his chief reliance was prayer—prayer that would rise up to the throne of God from every part of the world “that all may be one.” The “Chair of Unity Octave” which he founded as an Anglican yielded its first fruits in the corporate reception of the Society into the Catholic Church in 1909.



The early years of the twentieth century which witnessed the conversion of prominent Episcopal clergymen like Father Paul, Father William McClelland, Msgr. Hawks and Bishop Kinsman of Delaware seemed at first to give promise of a belated Oxford Movement in America. “Roman fever” struck even the students of the General Theological Seminary. In spite of all the prophylactics over-zealously applied, a number of seminarians succumbed. Many of them are now happily and fruitfully engaged in the care of souls as Catholic priests. One of them, Very Rev. Henry B. Shaw, is the author of *In the Shadow of Peter* (St. Anthony Guild, \$2). With simplicity, charity and charm he has given us a highly interesting account of his student days in the General Theological Seminary and the events that led up to his reception into the Catholic Church.

The growing library of excellent convert books is further enriched by Gladys Baker's *I Had to Know* (Appleton-Century, \$3). The author's work as a foreign correspondent brought her into contact with strange peoples and beliefs in all quarters of the world. What was the meaning of all this diversity? What was the meaning of life? The answer came through the grace of God. The external grace of a rare and incurable ailment brought on a spiritual crisis. How this was resolved, the account of her instruction by Monsignor (now Bishop) Sheen, and her safe arrival in the harbor of truth will be of great interest to all those who are concerned with sharing the truth that makes men free.

AUTHORITY TO BE FOLLOWED

Is it basic in the Christian concept that the sheep have the right to wander? Have they “the authority to follow or not to follow?” Or has God provided them with a shepherd, a place

of rich pasture and a haven of security? *Law, Liberty and Love*, by Columba Cary-Elwes (Devin-Adair. \$4), answers these questions in a study of Christian obedience as the foundation of European civilization. According to Professor Arnold Toynbee, who writes the preface, the aim of this book "is to make obedience to an ecclesiastical authority less repellent to the modern Western mind." This is done by showing that "Christians have a liberating delight in obeying God." The author shows that Christ insisted on obedience to the commandments, and on the observance of all that He had instituted. His followers are "to be as servants among men; and He is leaving men in ruling charge of His Church." The history of the Church and of Europe is surveyed in the light of this teaching.

German Lutherans are evidently more irenic on the matter of ecclesiastical authority. Karl Adam has a new book on Protestant-Catholic relations in which he detects a more friendly spirit between the two groups. In *One and Holy* (Sheed & Ward. \$2), he holds that if a believing Protestant would prayerfully and without prejudice examine Matt. xvi, 18-19, he would see that Christ had established an enduring spiritual authority. This authority is not incompatible with respect for the individual. The author pleads here and now for "a unity of love" as a necessary foundation for the hoped-for union of faith.

So strong is their aversion to papal authority that some non-Catholics have said: "Better the Kremlin than the Vatican." For their consideration we recommend *The Communist War on Religion*, by Gary MacEoin (Devin-Adair. \$3.50). Catholics especially should read this book.

As the forces of evil gather for the great struggle it is well for the faithful to keep in mind our eternal destiny. Rev. J. P. Arendzen in *What Becomes of the Dead?* (Sheed & Ward. \$3.50) has given us a very helpful book for this purpose. Meanwhile we have to work out our salvation with the graces that God gives us. *Priests among Men*, by Cardinal Suhard (Fides. \$2.25), explains God's way of dispensing His graces. *Marriage and Counselling*, edited by Alphonse H. Clemens (Catholic University Press. \$2.50), and *Three to Get Married*, by Bishop Sheen (Appleton-Century-Crofts. \$3), offer aid to achieve true happiness in wedded life. *Religious Obedience*, by Ferdinand Valentine (Newman. \$2), presents religious sisters with a practical exposition of the vow that ensures happiness in the religious life. All these books reflect man's insatiable thirst for closer union with God.

JOHN J. SCANLON, S.J.

Adventures of today and yesterday in history

Mounting tension in the Near East and the beginning of a new era in Moslem-Christian relations give a special timeliness to such outstanding works as Steven Runciman's *A History of the Crusades, Vol. I* (Cambridge. \$5). The current volume deals only with the First Crusade and the foundation of the Kingdom of Jerusalem. The second volume will concern itself with the history of the Near and Middle East in the twelfth century, while the third and final volume will focus attention on the Kingdom of Acre and the later Crusades. In the Middle Ages the West became strong enough to challenge the superiority of Byzantine civilization and that of the Moslem East. Today the outcome of the test of strength between West and East is still highly uncertain.

Another interpretative medieval study, Archibald R. Lewis' *Naval Power and Trade in the Mediterranean, A.D. 500-1100* (Princeton University. \$4) recounts the history of the Mediterranean regions during six semi-barbarous centuries from the aspect of naval power and trade. A contrasting study of great merit, Raymond de Belot's *The Struggle for the Mediterranean, 1939-1945* (Princeton University. \$4), is a critical evaluation of the fight for control of the Mediterranean in our day and the significance of the struggle from the viewpoint of modern power politics and pressure from the USSR.

A sharp reminder of the potential conquering power of Islam is Harold Lamb's *Suleiman the Magnificent: Sultan of the East* (Doubleday. \$5). Suleiman was a contemporary of Luther. He conquered most of Hungary and in 1529 invaded Austria and laid siege to Vienna. During the period vividly portrayed by Mr. Lamb, it was customary to speak of the Turkish menace; today Turkey is regarded by the West as a valuable and sturdy friend.

An equally authoritative reminder of the greater spiritual and regenerative power of Christianity is Maurice Collis' *The Grand Peregrination* (Macmillan. \$4.50), a very able condensation of the fabulous Oriental travels of Fernão Mendes Pinto, an adventurous Portuguese gentleman who was deeply influenced by the missionary labors and achievements of St. Francis Xavier. Pinto had many thrilling experiences in Abyssinia, Arabia, Burma, Siam, the Malay peninsula, Sumatra, Java, China, the Luchu Islands and Japan. This is not only a book of high adventure but also a valuable survey of what is rapidly becoming the most dynamic and explosive area in the world today.

MAINLY ABOUT ENGLAND

Thomas B. Costain's *The Magnificent Century* (Doubleday. \$4.50) is the second volume of the author's Pageant of England series and carries the stirring, full-blooded narrative forward from the coronation of Henry III in 1216 to the death of this weathercock monarch in 1272. Thirteenth-century England produced many great men and inspires the hope that another Simon de Montfort may appear to lead England out of its present critical difficulties.

A. L. Rowse's *The England of Elizabeth* (Macmillan. \$6.50) is the first of a two-volume work on the Elizabethan Age and is primarily concerned with the structure of English society in that period. Professor Rowse defends the unfortunate sixteenth-century compromise in religion, but the greater part of the book emphasizes the remarkable dash and vigor of a confident, robust society of some five millions whose grit and determination heralded the building of the Empire that is now in the dismal process of mandatory liquidation.

OF SPECIAL MERIT

A History of the Crusades, Vol. I,
by Steven Runciman

The Grand Peregrination, by Maurice Collis

The U. S. Marines and Amphibious War, by Jeter A. Isely and Phillip A. Crowl

Twentieth-Century Ukraine, by Clarence A. Manning

Modern France: Problems of the Third and Fourth Republics, edited by Edward Mead Earle

An easy transition to Britain's Industrial Age is afforded by Arthur Bryant's *The Age of Elegance* (Harper. \$4.50). Mr. Bryant's research covers the struggle with Napoleon and the socio-economic problems that beset the country in the seven unstable years following Napoleon's defeat and exile. It is a brilliant nationalistic performance and was probably intended to bolster British morale during the present crisis. Vernon J. Puryear's *Napoleon and the Dardanelles* (University of California. \$5) expertly outlines Napoleon's shift of attitude from one of hostility to the Turks to one of cooperation with them against an English-Russian alliance. Napoleon later signed the Treaty of Tilsit with Alexander of Russia and abandoned Turkey. In all these diplomatic maneuvers, however, Napoleon never ceased trying to prevent Russia from becoming a Mediterranean Power.

E. F. Peeler's translation of Ludwig von Pastor's *History of the Popes from the Close of the Middle Ages*, Vols. XXXVI and XXXVII (Herder, \$5 each), introduce us to the pontificates of Benedict XIV and Clement XIII and the expulsion of the Jesuits from Portugal and the Bourbon states of France, Spain, Naples and Parma. The Society of Jesus in the eighteenth century was one of the first victims of the baneful and disruptive philosophy of the Voltairean Enlightenment.

THE U. S. IN WORLD HISTORY

In the field of American history, the emphasis this season is on the Revolutionary period. Curtis P. Nettels' *George Washington and American Independence* (Little, Brown, \$5) stresses the role of Washington and the armed forces in strongly influencing the ultimate decision of the colonists to reject any kind of dominion status within the British Empire in favor of outright independence. Why the British failed to suppress the Revolution is one of the intriguing problems of Anglo-American history. Willard M. Wallace's *Appeal to Arms: A Military History of the American Revolution* (Harper, \$4.50) directs attention to the dual character of British ineptitude. The military mistakes and blunders of Howe and Cornwallis were duplicated by similar political bungling in Britain. Military and political incompetence are the major reasons why Britain lost the war.

Yet the British have never had a monopoly on imbecility. Few Americans have any reason to be proud of the political blundering that eventuated in the War Between the States. The late W. E. Woodward's *Years of Madness* (Putnam, \$4) highlights the utter and cruel absurdity of the war and constantly emphasizes the theme that it could have been avoided without loss to any American citizen.

Something of the madness of the Civil War years seems to have spilled over into the postwar era. C. Van Woodward's *Reunion and Reaction* (Little, Brown, \$4) is a complete account of the sordid bargaining that led up to the Compromise of 1877 that put an inglorious end to the Hayes-Tilden election dispute. Tilden won the election, of course, but Hayes became President. How this bit of political chicanery was accomplished is rarely explained in any detail in textbooks. This investigation of a celebrated "fix" makes instructive reading.

Sectional history is well represented this year by Florence E. Gibson's *The Attitudes of the New York Irish towards State and National Affairs, 1848-1892* (Columbia University, \$5.75). It would appear that the politicians of that era loved the Irish

vote more than the Irish. Albert D. Kirwan's *Revolt of the Rednecks: Mississippi Politics, 1876-1925* (University of Kentucky, \$4.50) gives a revealing insight into the forces that produced such men as Vardaman and Bilbo. The author finds the central thread of Mississippi politics in a struggle between economic classes, interspersed with the personal struggles of ambitious men.

THE U. S. AT WAR

Clifford Merrill Drury's *The History of the Chaplain Corps, United States Navy: Vol. II, 1939-49* (Bureau of Naval Personnel, \$3) chronicles another kind of struggle—a struggle for recognition of the value of the Chaplain, the Chaplain's struggle for facilities for divine services ashore, and his unceasing struggle against immoral influences and practices.



Marine participation in World War II is admirably portrayed in Jeter A. Isely and Philip A. Crowl's *The U. S. Marines and Amphibious War* (Princeton University, \$7.50). The development of a doctrine of amphibious fighting and its practical application with great effect in the Pacific in World War II are given in considerable detail. The authors are only incidentally interested in amphibious operations in the European theatre; their primary concern is amphibious fighting as conducted by the Marines.

COLONIALS AND MISSIONARIES

One of the unique publishing events of the year was the two-volume Lecuna-Bierck edition of the *Selected Writings of Bolívar* (Colonial Press). The work was conceived by Vicente Lecuna, edited by Harold A. Bierck, Jr., translated by Lewis Bertrand, and published and distributed by Banco Venezuela in tribute to the memory of the Liberator. The purpose of the volumes is to make known in English-speaking countries the role played by Bolívar in the war of independence of the Spanish colonies, his ideas on the union and solidarity of the peoples of America, and the form of government which he considered best suited to the Indo-Spaniards for the preservation of peace and order. Fanchon Royer's *The Franciscans Came First* (St. Anthony Guild, \$2.50) contains nine short biographies of outstanding Franciscan missionaries in Mexico and the North American southwest.

OTHER NATIONS IN HISTORY

Books in the international field have an unusual variety this year. David Douglas Duncan's *This Is War!* (Harper, \$4.95) is an excellent photographic history of mechanized warfare that never loses sight of the man behind the bazooka—the irreplaceable human element on the world's battlefields. Agnes Newton Keith's *White Man Returns* (Atlantic-Little, Brown, \$4) is the third volume of personal reminiscences of life in tropical North Borneo. Many disillusioning experiences are climaxed by Mrs. Keith's sensitive awareness of the growing hostility throughout the Orient to all forms of British imperial overlordship.

Two unusual studies in French history are Jere Clemens King's *Generals and Politicians: Conflict between France's High Command, Parliament and Government, 1914-18* (University of California, \$3.50) and *Modern France: Problems of the Third and Fourth Republics*, edited by Edward Mead Earle (Princeton University, \$6). The first monograph is a precise analysis of the initial surrender of the direction of military affairs in World War I by French legislators to Joffre and his military staff, followed by the successful efforts of France's day-dreaming senators and deputies to regain the authority they had so foolishly abdicated. Despite the threat of some form of military dictatorship, France fortunately emerged from the grim four-year war with her civilian government and her democratic institutions intact. The second volume contains twenty-eight papers presented at Princeton's Conference on Modern France last year. It is packed with authentic information on nearly every important aspect of contemporary French society.

For those who know very little about the Korean people, Cornelius Osgood's *The Koreans and Their Culture* (Ronald Press, \$5) will serve as a rewarding introduction to the tragic country and its people. An earlier victim of Soviet imperialism was the Ukraine. Clarence A. Manning's *Twentieth-Century Ukraine* (Bookman Associates, \$3.50) presents a close-up view of how the Kremlin proceeded methodically to bring about the total enslavement of forty-two million people. Equally revealing is Solomon M. Schwarz's *The Jews in the Soviet Union* (Syracuse University, \$5). This volume is based on a critical examination of all available sources pertaining to the Communist attitude toward Jewish problems and the effect of the Soviet system on Jewish life. It is a thoroughly documented refutation of Communist propaganda that there is no anti-semitism in the USSR.

JOHN J. O'CONNOR

The social scene all over the home front

We can start with three books on American capitalism and the society it has given us. The first, which has captured a good deal of attention, is Frederick Stern's *Capitalism in America* (Rinehart, \$2), an immigrant industrialist's intelligent and appreciative appraisal of the American capitalist economy in terms of productive success and human freedom, as contrasted with communism's failure in both respects. Such contrast, of course, warrants optimism, but the author gives much praise to capitalism which is due to American political principles. It is worth reading with that reservation. Tempering our optimism for American capitalist society are two books which portray evil effects of our type of capitalism: Herbert McLuhan's *The Mechanical Bride* (Vanguard, \$4.50) and C. Wright Mills' *White Collar* (Oxford, \$5). The former depicts the cheap, standardized, material values with which mass advertising has made us satisfied, the latter paints an unflattering picture of ourselves thus cheaply satisfied. Both books overemphasize the negative, neither refers to the remedy: a common good based on a spiritual ideal. All three books together help us appreciate the impact of capitalist economy on our life.

GENERAL AND PARTICULAR

Contributing to that appreciation is *Monopoly and Free Enterprise* (Twentieth Century Fund, \$4), by George Stocking and Myron Watkins. Completing a trilogy done for the Fund on business combinations, this volume studies bigness: its origin, its extent, its bad effects and the remedy for it. A careful study, it merits attention. The same can be said of the Labor Research Association's *Monopoly Today* (International Publishers, \$1.50), which brings up to date our knowledge of the control wielded by the "top four hundred" and financial groups over American industry.

Another serious problem facing the economy, now aiming at adequate defense production, is inflation. Again, a superb Fund study, Albert Hart's *Defense without Inflation* (Twentieth Century Fund, \$2), gives us both a clear view of the nation's toughest economic problem and an understanding of the only possible solution: the adoption of monetary policies to curb spending for non-essentials. That is hard doctrine, of course, but this book gives us the understanding to make it palatable.

More in the realm of theory but of definite practical value is Abba Lerner's *Economics of Employment* (McGraw-Hill, \$4), which gives us a clear exposition in readable style of the late

Lord Keynes' controverted teaching on employment and the means to sustain it. Perhaps you can test what you learn from that book in assessing the pages of Summer Slichter's *What's Ahead for American Business* (Atlantic-Little, Brown, \$2.75). This sequel to *The American Economy*, which argued against pessimistic expectation of future depressions, looks to the future with optimism because of these principles: management's use of smaller inventories, banks' sounder credit policies, high demand for durable consumer goods, and—interestingly enough—the curbing of thrift owing to consumption demands stimulated by education in a society of high living standards.

FIVE INTEREST-CATCHERS

Crime in America, by Estes Kefauver

Notre Dame, by Richard Sullivan

U. S. A.: The Permanent Revolution, by The Editors of *Fortune*

The Christian in Politics, by Jerry Voorhis

Man and the State, by Jacques Maritain

INDUSTRY AND LABOR

Let's look now at the field of industrial relations. Immediately attracting is *Industrial Sociology* (Harper, \$6), by Delbert Miller and William Form, which at long last gives us systematized treatment of the major areas of industrial sociology. Directors and counselors in this field, as well as teachers, will find it of great help. An interesting success story is William Whyte's *Pattern for Industrial Peace* (Harper, \$3.50), a superbly written account of initial antipathy, and later, long-lasting industrial peace at Chicago's Inland Steel Container Company. In the second half of the book Professor Whyte explains the importance and effectiveness of a human relations technique in solving the industrial problem. This is quite good, though the author's theorizing is not nearly so helpful or clear as the story he tells. We find some more theorizing, again only moderately helpful, in *Goals and Strategy in Collective Bargaining* (Harper, \$2.50), by Frederick Harbison and John Coleman, a rather cursory study of harmonious and tolerable labor-management situations.

Speaking of labor, an excellent exposition of labor's status in the national economic scene is *The House of Labor* (Prentice-Hall, \$7.65), edited

by J. Hardman and Maurice Neufeld. The particular value of this detailed and comprehensive study is that intellectually competent labor officials have written it. They understand what they write better than both the more publicly known labor leaders and the university professors who aren't in the movement.

ECONOMISTS, ETHICS, CRIME

Before leaving economics, we should mention a series of essays by the late Joseph Schumpeter, *Ten Great Economists from Marx to Keynes* (Oxford, \$4.75), which gives the great economist's interpretation of Marx, Bohm-Bawerk, Pareto, Taussig, Marshall, Mitchell, Keynes, Fisher, Menger and Walras. Also Edwin Nourse's *The Nineteen Fifties Come First* (Holt, \$2), reported favorably in the last round-up in these columns, still commands interest and attention.

A valuable contribution to the field of economics is Joseph Flubacher's *Concept of Ethics in the History of Economics* (Vantage, \$5), which shows how economists, despite the claim of many that ethics and economics have nothing to do with each other, have always implied an ethic or even used it as the basis of their system. The work covers the period from classical antiquity to our own day, hence it can treat some subjects only briefly, but it warrants practical study.

In passing from economics to politics, we might pause to consider a timely book on crime, which recent revelations have again showed to be quite involved with both. Senator Estes Kefauver's *Crime in America* (Doubleday, \$3.50), is a straightforward report of the testimony taken around the nation recently on organized crime—from New York to New Orleans, California to Florida. The factual record is more arresting than was the TV show, and the constructive proposals should be studied. The importance of the book lies in its timeliness, its clear indication of a current need, and the challenge to do something.

David Dressler's *Parole Chief: the Story of My Career in Crime* (Viking, \$3.50), draws on the author's seventeen years of experience in parole work. In an attempt to make the book readable, Mr. Dressler unfortunately uses a flip and superficially journalistic style. But the defense of his two principles—first protect society from bad parole risks, then rehabilitate the individual—is capably handled.

AS USUAL, POLITICS

Now to the political arena. Karl Schriftgiesser's *The Lobbyists* (Atlantic, Little, Brown, \$3.50), is another timely book, delineating a serious problem that pertains to all levels of gov-

ernment. At present registered lobbyists outnumber congressmen almost 4 to 1, and yet they are not the culprits. The name "lobbyist" has been taken over, and given its opprobrium, by the horde of little and big, open and secret pressure groups. Laws already exist to combat bribery, extortion and perjury in such matters, but the big problem is to show up an undercover lobbyist for what he is. And here we have a conflict of two principles: the right of speech and petition, and the human tendency to kiss the hand that brings gifts. The book should repay reading with an aroused awareness of this dangerous public cancer. H. H. Wilson's *Congress: Corruption and Compromise* (Rinehart. \$3.50) calls on Congress itself to discipline its own members, since the voters are not in position to do it effectively or quickly enough. He compares Congress unfavorably with the British Parliament in this respect. The author's book will recall to many the recent work of Senators Fulbright and Douglas in this connection.

Former Congressman Jerry Voorhis writes *The Christian in Politics* (Association Press. \$1.75), a straight from the heart and head appeal to Christians to apply their Christianity to social and particularly political life. This is a book to be read by *everyone*.

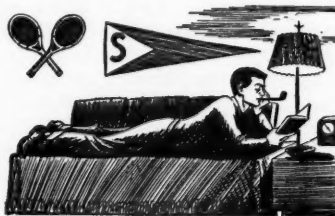
Getting back to Congress, we see that Ernest Griffith shares with us the fruit of his long thinking on popular representation in *Congress: Its Temporary Role* (New York U. \$3.50). His work is neither too theoretical nor too technical for popular understanding, his viewpoint is optimistic, and he sees Congress' function gradually swinging into that of upholding administrative responsibility rather than exercising separate power. Thomas R. Amlie in his *Let's Look at the Record* (Capitol City Press. \$10), gives us the voting record of our Congressmen on some 650 important roll calls, and makes some pointed observations. Here's where voters should go to assess their candidates' records.

A final book pertinent to our thinking about elected representatives is Alfred de Grazia's *Public and Republic: Political Representation in America* (Knopf. \$3.50). Here we re-assess the significance of "re" in "republic" and see what makes a republican democracy distinctive. Yves Simon contributes a volume on *Philosophy of Democratic Government* (U. of Chicago. \$3.50), which emphasizes an often-obscured principle of political life and government, namely, that their actions are *human* in the philosophic sense of that word. Many followers of this philosopher-author will get a fresh insight to the human dignity which underlies democratic ideals and processes.

One of the finest books we have to report on is Jacques Maritain's *Man and the State* (U. of Chicago. \$3.50), a fresh statement of political theory with respect to such problem areas as sovereignty, human rights, the relation between people and state, between church and state, and world government. The predominating message in Maritain's book, which is based on his Walgreen lectures of 1949, emphasizes the important (though often overlooked) distinction between state and society—or, in the author's words, between the state and the body politic. This book should be on everyone's list.

THE CONSTITUTION AND ITS ENEMIES

Two books tell of our battle against attempts to destroy us from within: Jacob Spolansky's *The Communist Trail in America* (Macmillan. \$3.50), and Nathaniel Weyl's *The Battle against Disloyalty* (Crowell. \$3.75). The former is the very readable personal story of a Ukrainian immigrant who, as a Federal agent, investigated Commie activity in this country since 1919. Read it for both excitement and much eye-opening information on Red activities in labor troubles, spying and front organizations. Mr. Weyl adds to his previous book on treason this account of our defense against it—from the days of the Revolution to the present. He points out the dangers to our own liberties inherent in that defense. Once more, an important problem is well portrayed—with no answers.



Edward S. Corwin's *A Constitution of Powers in a Secular State* (Michie. \$3) is a small volume that would grace anyone's bookshelves. It includes three lectures given at the University of Virginia, and an essay first printed in journals of Duke and Fordham Universities. These contain discussion of federal government relations with the states, with a proposed international atomic authority, with the Atlantic pact; of the President's war-making powers; and of the "establishment of religion" clause.

Charles Taft's *Democracy in Politics and Economics* (Farrar, Strauss & Young. \$2) touches on the religious basis of democracy, and Thomas Norton's *Undermining the Constitution* (Devin-Adair. \$3) assails just about everything the Government has done in recent years. Neither adds much to constructive thought.

EDUCATION AND SCHOOLS

Education as a bridge between diversities, rather than their executioner, is indicated in *Intercultural Education* (Bruce. \$3), by John Redden and Francis Ryan. This volume demands the attention of all educators who have been slow to recognize this field of teaching responsibility, as well as of the general reader. As usual we find a couple of books on liberal education—one with, the other without, religion. Thomas Woody's *Liberal Education for Free Men* (Pennsylvania U. \$4) sees a humanistic pedagogy quite possible without religion. On the other hand, *Liberal Learning and Religion* (Harper. \$3.75), edited by Amos Wilder, sees the transference of our intellectual heritage as simply impossible without including the factually historical religious content. Otherwise the heritage is unintelligible. Another book on liberal education is Arnold Graeffe's *Creative Education in the Humanities* (Harper. \$3), which calls for an inclusion of such fine arts as music and painting in the usual literature and philosophy courses.

A first-class writer in love with his subject gives us a fine book about his Alma Mater, *Notre Dame* (Holt. \$3), by Richard Sullivan. All of the many reviews I have seen praise this book lavishly. I agree. Only one chapter is spent on the sport that made Notre Dame famous, and the author even laughs at the gridiron's character-building propensities. His tale is more about Father Sorin, the college's founder over a century ago, and his successors; about its famous schools, journals and laboratories; about all that has made Notre Dame a college of which all Catholics can be proud. Definitely an enjoyable and profitable book.

The story of another school, the National Catholic School of Social Service, is told in Loretto Lawler's *Full Circle* (Catholic University. \$3). Here again we have a record of which we may be justly proud: a record of what the school stands for, and how it achieved its present noble position. The title, *The Integration of the Catholic Secondary School Curriculum* (Catholic Univ. \$2.75), well describes the workshop record edited by Sister Mary Janet, S.C. An attempt is made specifically to have the integrated curriculum meet youth's current life problems. Educators should be genuinely interested.

One good little book has appeared on the problems of the aging: Nathan Shock's *Trends in Gerontology* (Stanford. \$2.50), which discusses the aging's problems in money matters, health, living arrangements and community life, and which recommends an institute of gerontology.

Father John Ford, S.J., gives us a superb book in his *Depth Psychology, Morality and Alcoholism* (Weston. \$1), a professional investigation into the moral problems created by theories of depth psychology, and into the morality of an alcoholic's actions. Priests, doctors, psychologists and psychiatrists will appreciate this book very much.

A LOOK AT OURSELVES

A quite worth-while book is U.S.A.: *The Permanent Revolution* (Prentice-Hall. \$3.75), by the editors of *Fortune* with the help of Russell Davenport. It states and affirms the meaning of our nation, both to ourselves and to others. The three parts treat of our political theory, our life (economic and sociopolitical within that theory), and the problems in applying that theory here and on the international scene. Aiming to emphasize the positive, it spreads its praise a little thick: we're quite the best thing the world has ever seen, and it's up to us to help the rest of the world become like us. Despite that sin by excess, however, the book contains a great number of excellent features, including an enunciation of political philosophy which will gratify American Catholics. Gerald Johnson tempers his praise with some criticism in his *This American People* (Harper. \$2.75). His point is the importance of democracy—which, always involving difficulty and risk, has made us great, and which we have to work hard now to sustain. In discussing the 22nd Amendment, he seems to overvalue the importance of majority preference in a constitutional republic. Well written, as is usual with Johnson, it, too, is recommended. Leslie James' *Americans in Glasshouses* (Schuman. \$2) includes a host of amusingly disproportionate criticisms of Americans in all walks of life. If the author's tongue wasn't in his cheek, the reader's will be.

RACE PROBLEMS

A few books on racial matters bring our log to a close. A good selection of reading material is provided by Arnold Rose (ed.) in *Race Prejudice and Discrimination: Readings in Intergroup Relations in the United States* (Knopf. \$4.50), a compilation which can take the place of widespread reading for people concerned with the problem but unable to spend time in libraries. Brewton Berry's *Race Relations* (Houghton Mifflin. \$4.75) is another good attempt to organize the bafflingly varied literature on the subject. Despite a couple of omissions (for example, Catholic Interracial Councils), the book is a valuable contribution. Morton Deutsch's and Mary Collins'

Interracial Housing: A Psychological Evaluation of a Social Experiment (U. of Minnesota. \$3) should find many readers, and give positive encouragement to leaders working for the solution of a complex problem. Helen Caldwell's *Color, Ebony* (Sheed & Ward. \$2.25) gives us another look at what it means to live as the object of discrimination, for this little autobiography recounts the effect of such treatment on a colored woman of today. Her conversion to Catholicism as recounted adds to the book's interest. A final book on the Negro, and an important one, is Wilson Record's *The Negro and the Communist Party* (North Carolina U. \$3.50), which tells of the Communist failure to win the Negro, the party's frequently changing line, and their basic mistake in trying to separate the Negro from other Americans. Another book, *Communism versus the Negro* (Regnery. \$3.50), by William Nolan, S.J., belongs in this section, but as it is to receive full-length review later in this Review, it would be rather unfair to try to summarize it here. It will fill many a lacuna in the Record book.

Three books which should give a better understanding of Jews are: Morris Schappes' *Documentary History of the Jews in the United States, 1654-1875* (Citadel. \$6), an historical work but with definite value for present thinking; Philip S. Bernstein's *What the Jews Believe* (Farrar, Straus & Young. \$1.25), a somewhat expanded version of the article that appeared in *Life* some time ago; and *The Magic People: An Irishman Appraises the Jews* (Devin-Adair. \$2.75), by Arland Ussher, whose book on Ireland was received favorably. All of these books give a knowledge of the Jews, and thus contribute to interracial harmony.

Our parting reference is to two books of scholarly value which our readers will want to know about: Sister Mary Claudia I.H.M.'s *Guide to the Documents of Pius XII* (Newman. \$6), a thorough continuation of her previous work on the popes from Leo XIII to Pius XI—definitely recommended; and Father William Ferree's newly issued *The Act of Social Justice* (Marianist Publications. \$2), which is the best extended study in English of social justice. JOSEPH B. SCHUYLER

Stresses and problems on the international scene

Most of the capitals of the world have at least one eye on Washington, D. C., these days, and so a volume that reports adequately and objectively the relations of the United States with the nations of the world during 1950 should serve as a good introduction to a review of the literature on world affairs. *The United States in World Affairs, 1950* (Harpers. \$5), by Richard P. Stebbins, a publication of the Council of Foreign Affairs, is, like its predecessors, an accurate reporting of what has happened in the field of American foreign relations. The emphasis, naturally, is on the significant phases and areas: building the military strength of the Atlantic Community, the Middle East troubles, the Far Eastern problem, the acta and agenda of the United Nations. The volume provides the proper perspective for Americans viewing the international scene.

The problems that plague and are radically changing the British Empire are fairly well known to Americans; they usually make the front pages of the dailies. But England's government has been changing, too, and these variations are not so well known. Sir Gilbert Campion *et al.* explain in *British Government since 1918* (Macmillan. \$3.75) how the British Monarchy now works, how the parliamentary system has developed since the first World War, how the Cabinet has been modified since 1914, how the government

functions on the local level. Americans, acquainted with the presidential system, will return this book to the library with a better understanding of how Churchill's new ministry must function.

WE NEED TO UNDERSTAND

Donald C. McKay's *The United States and France* (Harvard. \$4) should help Americans to decide the question they are frequently asking: how important is France to the security of the West and what support can the West expect? Here is a clear report on the land that is France, the people, their traditions, their government, their economic and political problems, their reaction to defeat, occupation and liberation. It is obvious to the author, and, he believes, to the majority of Americans and Frenchmen, that the security interests of both nations, jointly possessing "free institutions deeply anchored in the traditions" of Western Christian civilization, are now mergent. France has lost much of her "independence" in foreign relations; she is less the agent she once was of international policies. This explains an important change in her mentality; her concern now is how to live peacefully with Germany rather than how to reduce Germany's power to attack.

Just as important as France to the security of the Atlantic Community is

the Iberian Peninsula to her south. Yet by a curious piece of diplomacy the architects of the Atlantic Treaty have resolutely excluded the most important nation of the peninsula, Spain, from membership. Carlton J. H. Hayes has called upon his deep understanding of Spain as an able historian of Europe and our capable diplomat at Madrid during the war to explain this curious diplomacy in *The United States and Spain: An Interpretation* (Sheed & Ward. \$2.75). The chapters of this book are the Fenwick Lectures given annually at Holy Cross College, expanded for publication. Some hoary Anglo-American notions about Spain are explored, the political traditions and experiences of the two nations are contrasted, and American support of the post-war policy to liberate Spain (as Poland and Yugoslavia were liberated) explained. Open membership in the organized Atlantic Community, of which Spain is a natural and vital link, is advocated as the sane and desirable policy.

What Hayes has done for Spain, Franklin D. Scott has done for the Scandinavian countries in *The United States and Scandinavia* (Harvard. \$4), although the latter's task was much easier, since Americans have no deep and erroneous misconceptions about these people. Strictly, this publication does not belong to the period covered by this roundup, but it remains the best introduction to a region of great importance to the United States and the West.

The northern lands and the peoples with their heritage and political institutions are clearly described, with appendices of factual information for the more inquisitive. Then the author considers how Sweden, Norway and Denmark, compelled by their geographical position between the two contending centers of global powers to reconsider their traditional policy of isolation and neutrality, failed to reach agreement and how Norway and Denmark decided in favor of the West, leaving Sweden alone and uneasy in her isolation.

BOTH SIDES OF THE CURTAIN

The many problems related to the integration of West Germany with Western Europe have been considered by fourteen experts, and their findings and opinions have been edited by H. J. Morgenthau in *Germany and the Future of Europe* (U. of Chicago. \$3.50). This is a slender volume (179p.) with the emphasis on the political and economic factors to the neglect of the spiritual and intellectual. As one must expect in a symposium, there is a diversity of opinion among the writers on West Germany as seen a year ago.

FIVE AT THE TOP

American Diplomacy, 1900-1950, by George F. Kennan

The United States and France, by D. C. McKay

The United States and Turkey and Iran, by Thomas and Frye

Chinese Communism and the Rise of Mao, by D. Schwartz

Cracks in the Kremlin Wall, by Edward Crankshaw

Despite the Iron Curtain, Americans are receiving some reports on life under Communist rule. Two books on Tito and Yugoslavia, this side of the Curtain but under strict Communist rule, may counterbalance Hamilton Lish Armstrong's *Tito and Goliath*, mentioned in the last roundup. Tito openly admits his unadulterated communism, so there is no excuse for mistaking the real Tito. Leigh White, a journalist who has covered the Balkans, describes in *Balkan Caesar* (Scribners. \$2.75) Tito's rise to power and imposition of Marxism on the unwilling Yugoslavs, and then briefs us on what manner of man the United States is supporting in the struggle against Stalinism.

Josef Korbel observed Tito from the vantage point of the Czechoslovakian embassy in Belgrade for three years after the war, and he reports his observations in *Tito's Communism* (U. of Denver. \$4). He observed no democratic virtues in Tito's government and no difference between Titoism and Stalinism. Since Tito depends on aid from the West to survive, proper pressure can bring the Yugoslavs some relief from the tyranny of Titoism and does offer some basis of hope for a better future.

This slight hope has been denied the Baltic peoples. If you wonder why neighboring nations of the Soviet Union appear paralyzed by fear, read what has happened to three neighbors: Latvia, Estonia, and Lithuania—almost forgotten names today—as told by Albert Kalme, refugee member of the Latvian underground against Nazi and Soviet occupation, in *Total Terror: An Expose of Genocide in the Baltics* (Appleton-Century-Crofts. \$3.50). So complete has been the planned subjugation of these three nations by mass murder, deportation and separation of children from parents, that the author fears that in another decade there will be no Baltic peoples as we knew them. This is liberation, twentieth-century style. How the Baltic nations and other peoples of East Europe have lost their freedom, are subjugated to Soviet rule and are forced to contribute to the economic

system of the Soviet Union, has been studied by F. Beck and W. Godin and described in *Russian Purge* (Viking. \$3.50).

AND BEHIND THE CURTAIN

The Iron Curtain has not prevented some scholars from gathering reliable sources of information on the Russian people and the Soviet system, the sound information that is needed for a sound policy that will avert a total war. The reference shelves of every library should find space for the *Geography of the U. S. S. R. A Regional Survey* (Columbia. \$8.50), by Theodore Shabad. All facets of the economic life (population, communications, natural resources, etc.) of Soviet Russia are given, and this is followed by a detailed study of each region. A comprehensive and objective study of the Soviet economic system comes from the pen of Harry Schwartz. Whereas Shabad has given us the potential might of Russia, *Russia's Soviet Economy* (Prentice-Hall. \$6.65), gives us the actual economic strength. The reader is told how this mighty system operates, what price in human values have been and must be sacrificed to keep it functioning, how its productivity compares with the American system. It is a study that reveals the terrifying strength and hopeful weaknesses of the Soviet economic pattern. Mr. Schwartz, formerly professor at Syracuse, now writes for the *N. Y. Times*.

Two authors have examined Russia and the Kremlin, searching for the forces and factors that direct the objectives and policies of the Soviet Union and for the strength and weaknesses of the Soviet system. Edmund A. Walsh probes from all angles in *Total Empire* (Bruce. \$3.50). The Kremlin, not the Russian people, is the enemy; and much credit is to be given to the national character of the Russians for the aggressive expansion of the Kremlin, whereas others would give more credit to the nature of international communism and totalitarianism.

Edward Crankshaw, who was attached to the British Military Mission in Moscow during the war, deprives the Kremlin of some of that invincible strength and infallible wisdom Americans have conferred on the U.S.S.R. in his *Cracks in the Kremlin Wall* (Viking. \$3.50). The cracks he has discovered must not be taken for fissures and rents that are a prelude to crumbling. They are weaknesses that can be exploited by wise policies. For instance, there is little Marxism left in Stalinism to act as a source of inspiration; Stalin can and has made mistakes; the Soviet Union has shown great respect for organized resistance to her moves. Together the two books

go far to show that the Kremlin is ceasing to be an enigma.

NEAR AND FAR EAST

Among the weaknesses in the Middle East defense against Soviet expansion to the Mediterranean and the Persian Gulf is lack of knowledge of Turkey and Iran, the two lands that block the way. Readers will derive both information and understanding from *The United States and Turkey and Iran* (Harvard. \$4.25), by L. V. Thomas and R. N. Frye. The authors find much good will for the United States among the Turks and Iranians, but important and deep differences between these two strategic regions.



Turkey's anti-Russian attitude is beyond suspicion; Iran is far less homogeneous than her neighbor, weak and fearful of being another Korea. More light on the internal problems of both countries and the other States of the Middle East will be found in *The Near East and the Great Powers* (Harvard. \$3.50), edited by R. N. Frye, author of the section on Iran in the previous volume. Frye has edited the papers given at a 1950 conference at Harvard conducted by William Y. Elliot. Readers seeking an introduction to the situation in the Middle East might find it more profitable to start with the first of these two volumes.

Moving farther east to another troubled area, the sub-continent that was the British Indian Empire until August 15, 1947, brings us to three new members of the British Commonwealth of Nations: Pakistan, India, Ceylon. An encyclopedic knowledge of these three new nations is offered by *India, Pakistan, Ceylon* (Cornell U. \$3), the work of nine scholars and edited by W. Norman Brown. Actually the chapters of this book are articles written for the *Encyclopedia Americana*. The geography, natural resources, literature, arts, economic and social life, political structure and major problems of the three nations are described. The lack of maps is a serious defect.

India since Partition (Praeger. \$2.50) is a survey of India and Pakistan during the 1940's and their emergence as independent members of the British Commonwealth by A. Mellor, a British journalist who covered India for a British newspaper. The major

contemporary events and economic worries are reported.

Chinese Communism and the Rise of Mao (Harvard. \$4), by Benjamin Schwartz, should have appeared a decade ago. It would have cut the ground completely from under the influential group of writers who insisted that the Chinese Communists under Mao were merely agrarian reformers; the State Department would have followed a different policy towards China in the 1940's. Schwartz demonstrates that Mao was a Communist when, in deviation from Marxist doctrine, he organized (c. 1927) the peasants (not the proletariat) as the party of the Revolution; he and the party have since remained, despite this deviation and other influences in China, Communist in other essentials: the party as a sole agent of power and source of popular will; basic faith in the Hegelian-Marxist redemptive historic process; the totalitarianism of the movement. The rise and doctrines of Mao are told clearly, objectively and briefly (204p.).

Schwartz's study of Mao will be of invaluable aid in appraising *The China Story* (Regnery. \$3.50), by Freda Utley, a study of how China policy played into the hands of Mao and the Kremlin and the influence of a group of writers on the making of that disastrous policy. There is a personal animus evident in the writing, but there are also many convincing observations. One chapter is devoted to the part played by Owen Lattimore, the indisputable and unimpeachable "authority" on Asia. She raises many questions about his right to be considered an authority, but the writings of Schwartz really show how superficial Lattimore's understanding of the Chinese situation was.

Another book describes how Mao and the Chinese Communists extend their power—*Brain Washing in Red China: The Calculated Destruction of Men's Minds* (Vanguard. \$3.50), by Edward Hunter, a journalist. The treatment given Robert Vogeler has been developed on a mass production scale, all, of course, in the name of democracy and the prosperity of a peasant movement dedicated to reforms.

THE DIPLOMATIC STRUGGLE

The thankless responsibility of framing and executing global, regional and local policies that will ease the many international tensions before they explode, and still protect our security, now rests on the initiative and skill of American leadership. Can it be done, and if so, how? A number of books offer suggestions and directions; we shall mention four.

George F. Kennan, a professional

diplomat of the policy-making level prior to a leave of absence to devote full time to the study of the problems involved in this leadership, urges a deep understanding of our past as the first step. His book: *American Diplomacy 1900-1950* (Chicago U. \$2.75), should be and, no doubt, will be widely read and discussed. But it is only the prelude to the current problem; it is an intelligent review and appraisal of how the United States have behaved since their emergence as such in 1898. The U. S. has failed to consider the factors of power and has relied too much on legal and moral principles in shaping and executing relations with other nations. Most, if not all, of what Kennan says should have been known by every diplomat and official who assumed the responsibilities of policy-making during the last decade. It is also a primer for all Americans who must, in the long run, approve of our national policies.



Felix Morley, journalist and educator, has explored the nature of diplomacy and reasons for the weaknesses of the current conduct of American foreign relations in *The Foreign Policy of the United States* (Chicago U. \$2.75). Morley condemns the theory of bipartisan foreign policy on the score that it precludes a free and intelligent discussion of the issues involved and hence violates the essentials of a democratic policy. If this were true, then the condemnation is valid. But many do not agree that bipartisan foreign policy must kill a clash of views, and among them is John Foster Dulles, whom Morley praises; recently Dulles insisted that bipartisan foreign policy is essential for the maintenance of American world leadership. But all agree on the need of free and intelligent discussion. Morley also wants Congress to reassert its constitutional functions in the field of foreign policy, functions abandoned in the 1940's, and he approves as sensible under present conditions the move towards a balance of powers, the old British policy. There is much solid thinking in this small volume, and it is recommended highly.

Senator Robert A. Taft has done *A Foreign Policy for Americans* (Doubleday. \$2), which came in just too late for this survey.

Paul Hoffman, former ECA ad-



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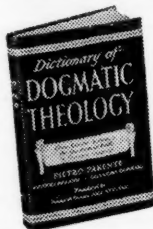
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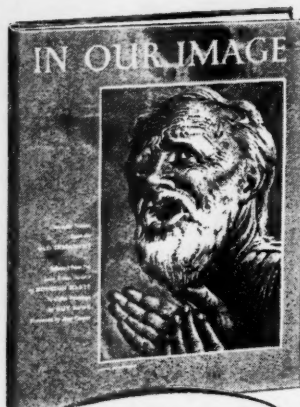
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ministrator, tenders in an optimistic mood some directives for the role of American leadership in *Peace Can Be Won* (Doubleday, \$2.50). The emphasis is on leadership for peace, as the title would indicate, and how to use the instruments at our disposal (political, economic, military, and educational media) for this objective. Hoffman is confident that the U. S. can do it.

In his introduction to *What of the Night? A Review of World Affairs* (Farrar, Straus & Young, \$3), James W. Gerard tells the reader that the author, Ernest L. Klein, has made a real contribution to the cause of world

peace and that the book will stimulate sound thinking. Unfortunately, the author's fundamental premise is not sound. He reduces the conflict between the West and the Kremlin to economic terms, to an economic struggle only slightly influenced by the doctrines of Marx. The struggle would be the same had Marx never lived; Soviet expansion is the old Czarist expansion. The author's contribution, accordingly, written in sincerity, suffers from a misunderstanding of the nature of the inherently evil doctrine and system of atheistic communism. The conflict with this evil thing cannot be reduced to economic terms. **WILLIAM LUCEY**

Portraits of shapers of the modern world

The highlight of the season in the field of biography was the appearance of the second and third volumes of Douglas Southall Freeman's *George Washington* (Scribners, \$15). These two volumes, subtitled "Planter and Patriot" and "Leader of the Revolution," cover the period from the beginning of 1758 to the spring of 1778, and every detail of Washington's life is described with the same meticulous fullness and care which the author employed in the already famous first two volumes.

He shows us the young officer resigning his commission and returning to the unglamorous task of rehabilitating his run-down, debt-ridden plantations, a task which took most of his time and energy during the next eighteen years. These years proved an ideal training for the high position which awaited him. The daily problems of plantation management, his dealings with slaves, tenants, workmen, his contacts with friends, neighbors and politicians as a Justice of the Peace and member of the House of Burgesses taught him how to deal with his army, the people and Congress during the trying years of the Revolution. The daily pressure of difficulties and incessant work developed his self-control, patience and ingenuity and slowly built up that strength of character which was to be such an inspiration for his associates and subordinates.

The fourth volume is more interesting and exciting due to the subject-matter itself and a greater concentration upon the central figure of the story. Here we see a leader inexperienced in handling large bodies of troops, woefully handicapped by the lack of men and supplies and of dependable officers, forced to teach himself as he went along. But his early frontier experiences were an excellent preparation for the kind of warfare circumstances forced him to wage; a

European professional soldier would have been helpless in his place. The four volumes so far published by Mr. Freeman will certainly remain the last word on George Washington for a long time, and are a monument of historical scholarship which will be an ideal and inspiration for historians.

Two other works on Washington of more than average merit have appeared recently: *Martha's Husband: An Informal Portrait of George Washington*, by Blair Niles (McGraw-Hill, \$4), and *George Washington and American Independence*, by Curtis P. Nettels (Little, Brown, \$5). Mr. Niles gives us a pleasant, chatty narrative biography which should prove entertaining and informative to the general reader who is not too familiar with the details of the General's career and who might shy away from the monumental volumes of Freeman. Mr. Nettels' volume is a detailed study of Washington's unexpected emergence as leader of the revolutionary armies and his influence in pushing Congress to the step of declaring complete independence from Britain.

GENERALS ARE POPULAR

Indeed, generals seem to have been the favorite subject of biographers during the past few months. The story of another Revolutionary general is told by John Richard Alden in his *General Charles Lee: Traitor or Patriot* (Louisiana State U. \$4.75). This is the first full-length biography of that controversial figure and from the author's complete and generally objective narrative we can see why the man was so disliked that he could be looked on by many as a traitor when his overblown reputation as a military genius was so quickly deflated by the enemy. Mr. Alden shows him to have been a man of varied talents, but undisciplined, lacking self-control, tact and common sense, his mistakes and blunders on the

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battlefield being due to his ineptitude, not to treasonable plotting.

In *Zachary Taylor: Soldier in the White House* (Bobbs-Merrill, \$6), Holman Hamilton completes the story of Zachary Taylor, whose military career he told in *Soldier of the Republic*. The General's return to private life at the close of the Mexican War, the curious events which led to his nomination to the Presidency by the Whigs, his short sixteen months in the White House, are vividly sketched against the background of the exciting and critical events of the years 1848-1850. His brief term of office and the great names among his contemporary friends and opponents—Clay, Calhoun, Webster, Benton and others—have led historians to neglect Taylor's character and achievements and relegate him to a minor role. Mr. Hamilton gives strong evidence to prove the falsity of the familiar picture and shows that the President was not only highly regarded by the people but exercised a strong influence on the problems and policies then agitating Congress and the country.

The General Who Marched to Hell, by Earl Shenk Miers (Alfred A. Knopf, \$4.50), is the rather melodramatic title of a very readable popular biography of General William T. Sherman. The bulk of the story deals with Sherman's dramatic march through Georgia, an exhibition of military genius which has been damned and praised for ninety years. This campaign has been carefully studied in military circles as the first modern example of total war; the author, however, presents it as a tragic drama, giving a vivid picture of the plundering, burning and deliberate destruction of all that could be of help to Southern resistance.

FIVE GOOD PORTRAITS

George Washington, by Douglas S. Freeman

John Calhoun: Sectionalist, by Charles M. Wiltse

Zachary Taylor, by Holman Hamilton

A Soldier's Story, by Omar N. Bradley

Aleuin: Friend of Charlemagne, by Eleanor S. Duckett

A Soldier's Story, by Omar N. Bradley (Holt, \$5), adds another volume to the shelf of personal histories lately published by the important leaders of the late war. Most of the discussion of his campaigns will be of interest only to military students but there is enough of non-technical description and personal observation to interest the general reader. The author's blunt comments on the shortcomings and good

qualities of his fellow officers and other high personages add zest and interest to the story. There is little in the book to show what kind of man Bradley really is, but one gets the impression of a modest, retiring and competent soldier. It will prove a valuable source book for future historians of World War II.

General George C. Kenney's *The MacArthur I Know* (Duell, Sloan & Pearce, \$2.75) adds nothing to our knowledge of the character or achievements of the author's hero. It is little more than a collection of anecdotes and a few biographical details rather confusedly strung together, while the details of MacArthur's war activities and work in Japan which are mentioned have been long familiar to the public. General Kenney is a great admirer of his chief, whose air force commander he was during the war, but for all his boasted friendship and intimacy, he seems unable to give the reader any new information or an interpretation of this controversial figure. Anyone seeking new light on the present MacArthur controversy will be disappointed. A more comprehensive book on the same glamorous figure is *The General and the President*, by Richard H. Rovere and Arthur M. Schlesinger Jr. (Farrar, Strauss & Young, \$3.75). Part smear, part objective study, it will rouse many a hackle.

PUBLIC FIGURES, TOO

Although statesmen, politicians and other public figures have not been ignored, the only first-class work in this field is the third and final volume of Charles M. Wiltse's *John C. Calhoun* (Bobbs-Merrill Co. \$6). Subtitled, "Sectionalist 1840-1850," it covers the last decade of the great statesman's life. Maintaining the same high level of scholarship, objectivity and dramatic interest set by the preceding volumes, the book gives a complete and understandable account of one of the most controversial figures of the last century, showing how Calhoun's apparent inconsistencies, shifts of allegiance and policy were really a logical and consistent devotion to principle and a political philosophy of his own devising which was too intellectual for most of his contemporaries to grasp. The chapter on Calhoun's political philosophy is one of the most important in the book and many of the Carolinian's ideas and suggestions for curbing the power of absolute majorities should be of special interest to conservative and minority groups today. So great was Calhoun's influence and so varied his activities during the last years of his life that telling his story means writing a political history of that crucial decade, a fact that adds much to the dramatic appeal as well as

the historical importance of this book.

Tyrant from Illinois, by Blair Bolles (Norton, \$4.50), is a popular account of Uncle Joe Cannon, the now almost forgotten Illinois Congressman who, as Speaker, made himself practically dictator of the House of Representatives during the opening decade of the present century. The author gives a lively account of an uncouth, ignorant, unscrupulous, dynamic small town politician who was an effective "front" for big business and the privileged classes. Even though we cannot respect or admire the central character of the book, it should prove interesting and informative for its account of the ways of politicians and the upheavals accompanying the changes in social and political ideas during the days of McKinley, T. Roosevelt and Taft.



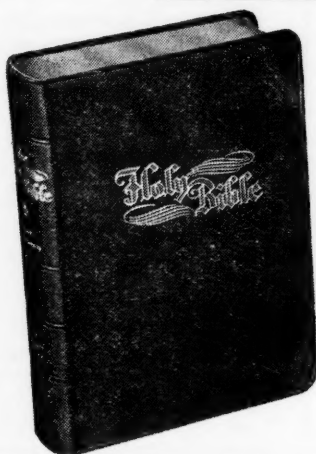
A much more pleasant character is portrayed in *Joe Tumulty and the Wilson Era*, by John Morton Blum (Houghton Mifflin, \$4). The author gives a sympathetic and interesting picture of the man who was secretary, friend and adviser to Woodrow Wilson, and as such played a prominent and at times important part in the politics of the Wilson era. Tumulty's activities and influence were a matter of much speculation while he was at the White House, and have been since, but the author sheds no new light on the question.

THE RETROSPECTIVE EYE

The fact that the New York Times is now celebrating its centennial adds to the interest of Francis Brown's *Raymond of the Times* (Norton, \$5). This excellent account of the founder of that leading newspaper is by no means a mere piece of journalistic advertising but a full and lively story of Raymond's career. Indeed, more emphasis is placed on his political activities than on his journalistic achievements. The story of the founding and gradual development of the Times into the country's leading daily paper is not neglected, but plenty of space is devoted to Raymond's less well-known activities, his efforts to preserve peace and combat the violent political partisanship which raged during the eighteen fifties, his loyal support of Lincoln in helping to preserve the Union, his struggle in Congress to aid Andrew Johnson in his efforts to carry

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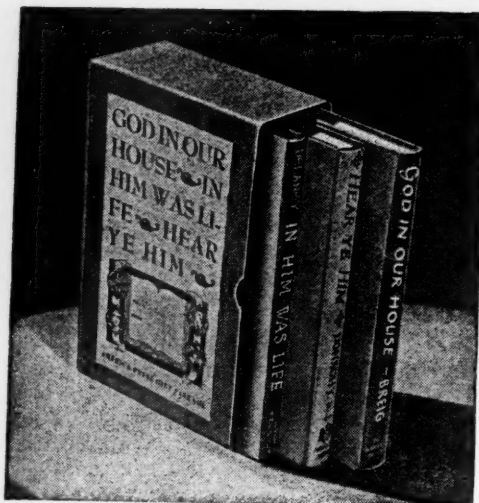
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out Lincoln's plans for reconstruction. The logic, calmness and reasonableness with which he approached the explosive issues of his day won the respect and attention of thinking men, but are perhaps the chief reasons he did not attain the success he fully deserved.

Of the many volumes of personal memoirs which have appeared lately the most important and interesting are *The Memoirs of Herbert Hoover* (Macmillan. \$4), and *The Forrestal Diaries*, edited by Walter Millis (Viking. \$5). In the first volume of his story Mr. Hoover covers the years 1874-1920, most of the book naturally being devoted to his activities as Food Relief Administrator during and immediately following the first World War. Due to the nature of his work and the wide variety of people with whom he came in contact, the story cannot but be exciting and informative. However, there is too little of the real Hoover in his pages, which leave the reader still wondering what kind of man he is and feeling that the account of his early career in the East and England is too vague and incomplete.

Mr. Millis, with the help of E. S. Duffield, has done an excellent job in editing the diary, or rather the disconnected notes, kept by Defense Secretary Forrestal during the years 1944-1949. These memoranda express their author's views on world policies, events and personalities with which he was concerned. How to preserve peace, keep America prepared, check the spread of Communism were his main worries. His at times unflattering comments on personages still in public life add to the timely interest of the book and should cause some amusing reactions. Besides being an invaluable source-book for historians, the Diary provides much matter for serious reflection on the part of those in public office today.

MONKS AND MONARCHS

There is little of interest or importance in the European field to report. The highly publicized memoirs of the Duke of Windsor, *A King's Story* (Putnam. \$4.50), is a disappointing book both as to subject matter and the author's approach to his problems. The details of his early life and education and the romance with Mrs. Simpson have all been told before, and in comparison with the world crises of the past decade they seem tedious and unimportant.

An entertaining story of another Englishman, Queen Victoria's favorite Prime Minister, has recently appeared. *Dizzy: The Life and Personality of Benjamin Disraeli*, by Hesketh Pearson (Harper. \$4), is a lively and instructive account of the versatile,

talented and determined Jew who managed to win literary and political fame in face of British insularity and prejudice, proving himself a disinterested and patriotic statesman of more than average ability. His novels are long since forgotten but his political achievements were of more lasting quality, although Britons, in the light of current events in India and Egypt, might question the wisdom of some of his policies.

Turning to more ancient times, the reader will enjoy *Alcuin: Friend of Charlemagne*, by Eleanor Shipley Duckett (Macmillan, \$5), which tells the story of the English monk who was Charlemagne's chief collaborator in the intellectual renaissance which that great ruler championed so vigorously. For twenty years Alcuin was the originator and executor of the educational reforms sponsored by the court of Charlemagne and strongly influenced most of the social changes, Church reforms and diplomatic moves of his master. The author not only relates the story of the scholarly monk who was listened to with respect by popes, emperors, bishops and scholars, but gives us a vivid picture of Europe during the last half of the eighth century, a little known period to most of us, and the reader will find that the age was not so "dark" as is usually supposed.

F. J. GALLAGHER

What the novelists have been turning out

The past six months in fiction have been rather notable on two scores. First, a fair number of old reliables have thrown their bit of grist into the mill—men such as Marquand, Dos Passos, Faulkner and their peers; second, there have been a good number of well-tailored novels worthy of recommendation and, I hope, consequent reading, but strangely enough, not one really eminent novel. The exception to be made here is, of course, Graham Greene's *The End of the Affair*, but I am going to crave the pardon of those who would like to hear more about it while at the same time promising that a fuller examination of the book will appear in the near future. Suffice it to say here that it is without doubt the touchiest to date of Mr. Greene's unique works. The jury still being hung, we'll give Mr. Greene's novel a "pass" for the present.

OLD RELIABLES

The other expert practitioners in fiction have hewn pretty true to the line. John P. Marquand's *Melville Goodwin*, U. S. A. (Little, Brown, \$3.75) is typical if not top-drawer Marquand. Told by a radio commentator who has been detailed to arrange a "profile" interview with General Goodwin, the story is a study of the military

mind, told in a series of flashbacks. It is a remarkably authentic-sounding narrative of how West Point and the Army turns out this type of professional. If the General is a little too much like an Horatio Alger character, he is certainly motivated by ideals of honesty and devotion to duty. And in his long, leisurely, slightly ironic way, Mr. Marquand delves into the mystery. No great problems are solved or even posed but it is an admirable character study, tinged with the familiar Marquand nostalgia.

William Faulkner reverts, in *Requiem for a Nun* (Random House, \$3), to characters made famous in *Sanctuary*. The puzzling "nun" in the title is apparently the Negro nurse in the story who murders the young child in order to prevent the woman of the tale from running out on her marriage. A strange business, no doubt, but the somewhat moronic nurse, knowing that she will be caught and executed, is nevertheless willing to make this sacrifice, as she conceives it. The story is straightforward enough but it is set in a long meandering background of local history which makes it extremely difficult reading. Mr. Faulkner, as his thought deepens, seems to be getting more and more contemptuous of style and more and more ready to put un-

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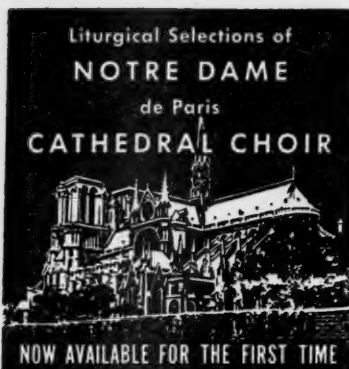
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necessary demands on the reader's powers of concentration.

Writing of the same large U. S. region, Caroline Gordon—who, by the way, is an authoritative interpreter of Faulkner—has delved into the adolescent mind, whether possessed by adults or youngsters, in *The Strange Children* (Scribners. \$3.50). The story is seen through the eyes of a young girl who overhears conversations, witnesses doings, hears emotional thunderstorms, without quite realizing what it is all about. The burden of the story is that storms and tempests center largely around the problems of religion and marriage, and throughout runs the symbolism of a little crucifix the girl steals for a while. Without knowing what it really means, she has a dim realization that the solution for the problems of the strange children lies here. The story is much clearer than Faulkner's and certainly much more haunting in retrospect.

THE WORD-MAGICAL IRISH

Dropping down from the presumably rarefied atmosphere of the big names (though it really was not too hard to breathe there), we come next to a small shelf of books which are Irish in locale and therefore—the "therefore" should follow, at any rate—Catholic in fundamental tone and approach. In addition, they are all good books. First, there is *Rain on the Wind*, by Walter Macken (Macmillan. \$3). As is usual in these Irish tales, the story is quite simple but the language, the scenic descriptions, the whole atmosphere carry the underlying philosophy and the charm. This is simply the story of a huge young fisherman, badly birth-marked, but with a warm and generous spirit, and how through and by the austere and dangerous life of a fisherman, he finally wins his bride. It's one of those positive books that give the reader, without polemics, a deepened sense of the worthwhileness of living.

Truth in the Night, by Michael McLaverty (Macmillan. \$3), gives the same impression, though it is pitched to a slightly grimmer key. This is the story of island folk: of the man who has returned to the lonely island and of the widow who longs to escape from it. Their marriage and the tragedy that follows finally reveal to the woman her own selfishness and blindness. Note that the adjective above was "grim"—that is quite different from "morbid."

In *This Pleasant Lea*, by Anne Crone (Scribners. \$3), is to be read a rather original variation on the old triangle theme. The heroine, tied to poverty through family misfortune, finally rejects the widower with whom she had earlier been in love for the quieter and

less impressive gentleman farmer who had wooed her. As this barren summary would suggest, the story is even-paced and even romantic. But the insight into human motives and the appreciation of Irish country life are refreshing, to say the least.

Another somewhat somber tale is Benedict Kiely's *Call for a Miracle* (Dutton. \$3). It is rather a meditation on the loneliness that catches up with people—the disillusion of a Dublin newspaper man, the suffering of a young paralytic, the strange bitterness in the young girl's heart—all these call for a miracle which turns out to be largely the miracle of faith. Mr. Kiely's recounting of it is done with unforced sympathy.

Finally, for an Irish tale of a composite Micawber-Munchausen, you could probably do no better than try *The Magnificent MacDarney*, by John D. Sheridan (Pellegrini & Cudahy. \$3). It's a rather blustering and amusing tale of a broken-down actor who is a plague to his friends, an epidemic to his family and quite a worry to the heavenly choirs until, at the end, he makes his last exit just after the completion of a long-deferred weekend retreat. The ending is not quite so contrived as this sounds but really the kind of ending the reader will find quite logical for the scapegraced hero.

MORE CHRISTIAN LEAVEN

The Irish have no monopoly on writing fiction that is permeated with the lovely strength that wells up from the Gospels. One of the most ingratiating books of this type—the kind of book that sneaks into one's innards for long remembering is *Where Nests the Water Hen*, by Gabrielle Roy (Harcourt, Brace. \$3). It is really a collection of three tales: the first outlines the picture—the large French Canadian family in a very remote section of the north; the second tells of their funny and touching efforts to obtain part-time teachers for the large brood; the third is a long character sketch of a transient Capuchin missionary. Of plot there is

FIVE OF THE BEST

Melville Goodwin, U.S.A., by John Marquand
Rain on the Wind, by Walter Macken
Where Nests the Water Hen, by Gabrielle Roy
The Caine Mutiny, by Herman Wouk
Moonfleet, by J. Meade Falkner

none, but the simplicity of this kind of French Canadian life, the utter naturalness of religious motivation, and the happy love and sympathy for people in general, make the book truly

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unforgettable. There is absolutely no flamboyancy to it at all and, as one of AMERICA's reviewers remarked in another connection, when it is funny, it is funny as people are, not as Milton Berle is.

Something of the same simplicity characterizes *Candles for Thérèse*, by I. A. R. Wylie (Random House. \$3). When the young English artist visits the little French village in search of a traitor who had killed his half-brother during the days of the Resistance, he meets and falls in love with Thérèse, an unaffected girl obviously marked for deep holiness. The discovery of the murderer and the renunciation of Thérèse add a convincing note of mystery to a story whose burden is that suspicion and hate can be conquered

through the peace that comes from sanctity. The treatment is by no means saccharine but strong and manly.

The publication in English of *The Desert of Love*, by François Mauriac (Pellegrini & Cudahy. \$3) without indication that it is one of his earlier works, is rather unfair both to author and reader, because this is Mauriac in his more earthy period. He has come a long way since this tale which dwells upon the corroding effect of one woman upon two men, father and son. The son is utterly debauched, the father is thrown back into a realization that his family, dull and desert-like though it be, is his life. It is a grim, thought-provoking book but certainly not for all tastes.

Tastes will also determine the ver-

dict on *The Mango on the Mango Tree*, by David Mathew (Knopf. \$3). This long introspective study of a group of characters on a flight to Africa is a sophisticated book. It demands a good deal of knowledge of general European culture, as the national backgrounds of the various characters have a great deal to do with how they are studied by the author, with a view to finding out the various motivations for their trip—escape, adventure, zeal and so on. It is a rewarding study for those who will read quietly and thoughtfully.

Not quite so sophisticated in style but dealing with people sophisticated in a pejorative sense is *Fallen Away*, by Margaret Culkin Banning (Harper. \$3). It is the story of a mixed marriage, of Catholics who know not too much



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To them that stand around.
Approach, ye Angel choirs, and then
Make way for happier men.
John B. Tabb."

* From page 163, LETTERS GRAVE AND GAY AND OTHER PROSE OF JOHN BANISTER TABB, edited by Francis E. Litz, Ph.D., Associate Professor of English, The Catholic University of America.

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about their Faith and give it but lip service, of non-Catholics who are puzzled and angry with the apparent dogmatic intolerance of the Church, and above all a study of how one cannot exercise selective approval of the Church's dogmas.

Not sophisticated in any sense, whether pejorative or maximal, is Francis Cardinal Spellman's first novel, *The Foundling* (Scribners. \$2.75). It is a simple story of the young waif found by a maimed veteran of World War I, of the waif's education in the Catholic orphanage, of his ambitions to be a musician, of his disabilities suffered in World War II, and of his happy marriage. Cardinal Spellman is quite frank in his use of religious and patriotic asides and apparently intended to tell just this simple and somewhat sentimental tale.

Finally, attention ought to be called to *The Covenant*, by Zofia Kossak (Roy. \$3.50), a reconstruction of the life of Abraham. It is authentic in background, monumental in stature, reverent and dramatic according to the shifts and emphasis of the tale. It is a worthy tribute to one of the world's great religious leaders.

MORE EMBATTLED BOOKS

Books about the war are still with us, and probably will be until books about the next war start to be written. One cheerful note, however, is that there will probably be no books written about the next war, because there won't be anybody left to write them or read them. Seriously, however, there is a cheerful note about the present crop. And that is that some authors have written fine stories without out-Jonesing Mr. Jones of *From Here to Eternity* notoriety.

Two such fine virile and convincing stories which do not pander to the sensational are *The Caine Mutiny*, by Herman Wouk (Doubleday. \$3.97) and *The Cruel Sea*, by Nicholas Monsarrat (Knopf. \$4). Both of them, you will note, are naval stories; perhaps the salt winds that sweep through them were enough to wash them clean. The first deals with a subordinate officer who, under an obscure naval regulation, places his commanding officer on the sick-list and takes over. In the engagements, grippingly described, that follow, we witness a process of maturing under stress. This is a fine combination of psychological study and full-blooded action.

The second novel is a vivid picture of convoy duty in the North Atlantic as exercised by the Royal Navy. The characters are important in the book but perhaps the most memorable achievement is the magnificent background of ships and sea.

The Navy is rather the jumping-off

point for another fine war story, *The Weight of the Cross*, by Robert O. Bowen (Knopf. \$3.50). The protagonist, confined in the psycho ward of a naval hospital in the Philippines, is freed by a bombing attack and tries to make his way across one of the islands to the beleaguered U. S. Army. Through capture, maltreatment, the death of friends, he comes to a tortured realization that what he has been fighting for all his life is his adolescent and stubborn refusal to admit that God has some place in that life. The book is crude in expression (in keeping with the character) but the whole impression is a positive affirmation that man under stress need not be brutalized.

The lighter side of the war's aftermath is touched on in *The Teahouse of the August Moon*, by Vern Sneider (Putnam. \$3). It's the story of the occupation of Okinawa and how a young captain, rebelling against red-tape and stuffed-shirtism, converts his martinet of a colonel into sympathy for Oriental ways. It is light in touch but a happy introduction to the heart and mind of Oriental peoples.

TALES FROM ABROAD

Four or five books which are set in foreign locales follow: *Each Man's Son*, by Hugh MacLennan (Little, Brown. \$3), though framed in a Nova Scotia background, is really a Scots tale. It is largely the story of the advent of industrialism to a poetically beautiful land and of how this changing environment reacts on a brilliant surgeon and his affections for eight-year-old Allan whom he is finally free to adopt and educate after the tragic killing of the boy's mother. It is an interesting and knowledgeable portrayal of an interesting segment of the Celtic people.



Ethel Mannin chooses a more exotic background in *At Sundown, the Tiger* (Putnam. \$3). Odd as it may sound, she weaves a very convincing and even symbolic story in telling how a man with a passion for hunting has finally to make the ultimate choice between that and his devotion to his young wife. How the accidental death of a young Indian boy to whom the hunter is devoted and how his own serious wound finally make him face up to the sacrifice, add up to a novel to make the reader think.

Three English stories hereby get the

Some see nothing wrong

with giving a book on the authenticity of the Holy Shroud of Turin for Christmas, and maybe they are right. (If so, they can give Dr. R. W. Hynek's **THE TRUE LIKENESS**, \$3.25.) But if you feel with us that a Christmas gift should have a certain something about it, then take a look at the books below.

None of them will please everybody, though **THE MONKS WHO WORRIED** comes near to it, but all of them have pleased and are pleasing a lot of people — it's up to you to get them into the right stockings, after all.



CHRISTMAS BOOKS

THE MONKS WHO WORRIED, pictures and text by Russell Collinge (\$1.00) is what we are giving instead of calendars this year. You see one of the monks below, caught at a rather unfortunate moment. **TERESA OF AVILA** by Kate O'Brien (\$2.00) is one of the most lively and attractive biographies we have published, as you would expect from the author of *Without My Cloak*. The 2½ minute sermons in Msgr. Knox's **STIMULI** (\$2.25) will stimulate pleasantly even on Christmas afternoon. **HANDS AT MASS** by Walter Nurnberg (\$3.00) is a book of photographs of the hands of a priest saying Mass, and has an introduction and commentary by Father Martindale — lovely to look at and useful, too. Jean Charlot's **DANCE OF DEATH** (\$2.50) is not for everybody: some people don't like death and some don't like Charlot either, but those who are more reasonable will be quite enchanted by these 50 or so pictures of Death (a Halloweenish skeleton) arriving with an appropriate remark for everybody. (To the Nudist, for instance, he says "Come just as you are.")

The books above are all brand new, the three extremely Christmasy ones following you know too well for us to describe them again, but you may like to be reminded of them:

THE MARY BOOK assembled by F. J. Sheed; Illus. \$4.00

EVERYBODY CALLS ME FATHER by Father X (\$2.25)

REPROACHFULLY YOURS by Lucile Hasley (\$2.25)



For really staggeringly impressive presents, consider these:

THE KNOX NEW TESTAMENT. Gift Edition, the handsomest New Testament we know of, with 30 full color reproductions of Old Masters, (\$5.00);

THE HOLY BIBLE Knox Translation, BOXED EDITION, 3 volumes, specially bound and superbly jacketed, with matching box, (\$15.00).

But — if you are going to give *us* a present, make it **THE LATIN-ENGLISH MISSAL**. Scripture translation by Msgr. Knox, the rest also newly translated — as if you didn't know! There is one new binding: white leather, silk lining, gold stamping, \$18.00. The other prices and bindings remain as before: Black leather, red edges, \$10.00; Black leather, gold edges, \$12.00; Morocco, \$15.00; Sealskin, \$25.00.

Did he
leave his
Christmas
shopping
till the last
moment?



If you still don't see all the books you want, look at the Christmas number of Sheed & Ward's **OWN TRUMPET** — if you don't see them there, you aren't really trying. The **TRUMPET** comes free and postpaid: just ask Agatha MacGill to send it to you — but if you are ordering books, order them from your bookstore.

SHEED & WARD

New York 3

nod. The first, *One Green Bottle*, by Elizabeth Coxhead (Lippincott. \$3), is a story initially not too pleasant, as it relates how a cynical eighteen-year-old girl from the Liverpool slums goes about her amoral ways to carry out her passion for mountain-climbing. The story, however, is one of growth, presumably initiated by the mysterious grandeur of the mountains. This may smack a bit of quasi-mysticism; it may, on the other hand, suggest that natural beauty was the occasion of grace for the young lady who was a climber in two senses.

In *Diligence in Love* (Doubleday. \$2.75), Daisy Newman has written a delightful tale of a wife, mother and career woman who becomes attracted to a man much older than herself. The ensuing struggle with herself and her final triumph are related with the proper amount of suspense and the simple Quaker philosophy that permeates the book gives it an atmosphere that is quite disarming.

Lastly, Dorothy Evelyn Smith writes a gently attractive if predominately

feminine book in *Oh, the Brave Music* (Dutton. \$3), which is largely the story of the conflict stemming from two opposing ways of life—the one of childhood in a non-conformist manse in the north of England, the other of the gayety and sophistication of Edinburgh and Paris. This is rather an old-fashioned tale but will appeal to those of leisurely reading habits.

HISTORY IN MOTLEY

Historical novels to be recommended concern themselves this season largely with the American scene. Before we dip into that however, mention must be made of *Ride Home Tomorrow*, by John Evan (Putnam. \$3.50), an historical treatment of the first two Crusades and the part played therein by a young Norse lad. The book is most welcome as historical fiction that eschews sensationalism and bawdry.

LeGrand Canon, Jr. gives a fine rendering of colonial life and Puritan psychology in *Come Home At Even* (Holt. \$3). The central issue in the story is the conflict that faces Robert Cargill.

He has come to America from England because he was convinced that if he stayed in the old country he was damned. In the new world his wife is wasting away from longing for England. Whether he shall jeopardize his own spiritual good for his wife's life finds a solution in somewhat *deus ex machina* fashion.

In *The Ragged Ones* (Rinehart. \$3.50), Burke Davis has drawn a wide panorama of the American Revolution which is a joy for the vitality with which the author vests the scenes of military action but a disappointment because of the insipidness of the plot. The story covers only a period of sixty days in one of the Revolutionary military campaigns and it is this aspect of the book that commends it to those who appreciate history with a sugar-coating.

The lady in the title of Paul I. Wellman's *The Iron Mistress* (Doubleday. \$2.50) is a keen number indeed. She happens to be the famous Bowie knife and this is the story of the man who invented the famed weapon. His adventures take place in the Louisiana and Arkansas Territories and in the Texas that was under Mexican rule.

Finally, Irving Stone has engineered another of his admirable historical novels in *The President's Lady* (Doubleday. \$3.50). This is the account of Rachel Robards who married Andrew Jackson after her divorce from husband Lewis. In many ways a splendid woman, she nevertheless brought a scandal into Jackson's life which threatened to ruin him and did ultimately take her life. Though the lady is the main character, Jackson is vigorously portrayed as the rugged individualist. This theme, potentially explosive, is handled with Mr. Stone's usual delicacy.

To come full circle and end on an old reliable, let me commend to all a book that has been so reliable in England that it sold 10,000 copies annually for over fifty years. It has recently got a U. S. publication and I think it's enough to say that it is very close to, if not another, *Treasure Island*. *Moonfleet*, by J. Meade Falkner (Little, Brown. \$3), the story of young John Trenchard's adventures among English smugglers, recaptures a whiff of Stevenson's old magic. The book is worth reading on its own, but even better, it may send us old world-weary dodderers back to the up-to-the-hilt adventures and unabashed romanticism of R. L. S.

So—comes the end of the semi-annual round-up of the books. Over the past six months, some 4,000 books have been published. I hope this winnowing of them will prove a service to all who read.

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Grab-bag—with treats therein

The first group of books to be dredged up from the grab-bag is written by philanthropists, in the original sense of that word—"lovers of men." The first three books to be mentioned are ingratiating, mainly because the authors find people so wonderful. Robert Gibbings traverses the mountains, lakes and seas of Kerry in *Sweet Cork of Thee* (Dutton. \$4.50) and comes up with one of his exhilarating journeys into the hearts of those whose country he writes about. There are lovely descriptions of nature, hilarious and semi-tragic folk tales and legends, and above all marvelous conversations by a man who says: "Some are born to wealth; others, more richly endowed, are born in Ireland." That is the tone of the book and anyone, Irish or not, will find it a delight.

John McNulty is Irish, too, but his beat is more confined to the New World, though in *A Man Gets Around* (Little, Brown. \$2.75) he does get to Ireland for a chapter. New York's Third Avenue is the scene of most of his meetings with cronies with whom he discusses almost everything under the sun, and always with wit, gentle satire and warm charity. It's a grand book entirely.



Our third *causerie* is provided (of all things!) by a Chinese traveler in Scotland. Mr. Chiang Yee makes the oriental mind less "inscrutable" as he reflects on Walter Scott, Robert Burns and Mary Queen of Scots; he also charmingly illuminates the universal human mind when he matches Chinese legends and romances with their Scots equivalents. This unique insight into human oneness is provided in *The Silent Traveller in Edinburgh* (Day. \$6-20 colored plates and 68 line drawings account for the young fortune).

The Rev. Urban Nagle, O.P., gets around a bit too, but actually he doesn't have to go far because all sorts of interesting people come to him in his work as co-founder and director of The Blackfriars' Theatre in New York. He recounts the myriad sad and funny, gay and depressing experiences he has had in trying to establish a theatre based on sound Christian philosophy and thereby bring some influence to the Broadway stage, in *Be-*

hind the Masque (McMullen. \$3.50). Not only those interested in the theatre but all who can warm to a story of priestly zeal in a rather unusual theatre of operation will be fascinated.

STORIES AND STUDIES

There have been many collections of short stories since our last round-up but there is one collection to be unreservedly called to your attention, first of all because the stories are excellent, second, because (are we prejudiced?) W. B. Ready is a faithful reviewer for these columns. His *The Great Disciple and Other Stories* (Bruce. \$2.50) is guaranteed to be treasured. Most of them are about Irish characters and scenes—they are all aimed at the heart and few miss their mark.

There follows a group of studies of individual literary greats, whose names are the books' titles. Space allows no more than recommendation of them. F. W. Dupee provides a rather thorough and interesting study of Henry James (Sloane. \$4). Walt Whitman is analyzed by Frederik Schyberg in somewhat Freudian fashion but still stimulatingly (Columbia U. \$5). Theodore Dreiser found his able biographer in the late F. O. Matthiessen (Sloane. \$3.50). Sherwood Anderson was evaluated by two authors, James Schevill (U. of Denver. \$4) and Irving Howe (Sloane. \$3.50).

One of the finest literary biographies for quite a while is *Voyage to Windward: the Life of Robert Louis Stevenson*, by J. C. Furnas (Sloane. \$5).

POETS, OLD AND NEW

Chaucer and Shakespeare are on the lists again in worthwhile studies. Sister M. Madeleva, C.S.C., presents an interesting series of essays on Chaucer in *A Lost Language and Other Essays on Chaucer* (Sheed & Ward. \$2.25). And Shakespeare is freshly assessed in

JOHN J. O'CONNOR is a professor of history at Georgetown University.

JOSEPH B. SCHUYLER, S.J., who has done graduate work in sociology at St. Louis, Georgetown and Columbia Universities, is co-author of two books on social problems.

REV. WILLIAM LUCEY, S.J., is professor of history and political science at Holy Cross College, Worcester, Mass.

REV. F. J. GALLAGHER, S.J., teaches history at St. Isaac Jogues Novitiate, Wernersville, Pa.

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Pageantry on the Shakespearean Stage, by Alice S. Venezky (Twayne. \$3.50), and by Harold C. Goddard in *The Meaning of Shakespeare* (U. of Chicago. \$6).

Poetry deserves, to say the least, the following modest nod that our space allows. Mark Van Doren provides an admirable *Introduction to Poetry* (Sloane. \$4). A perusal of this would help in appreciation of the following books of poems. Poetry at a high level is provided by Robert Lowell in *The Mills of the Kavanagh*s (Harcourt, Brace. \$2.50); by Robert Farren in *Selected Poems* (Sheed & Ward. \$2.50); by William J. Grace in *Triple City* (Anno Domini Press. \$2); and by Valentin Iremonger in *Reservations* (Envoy, Dublin. /6-).

H. C. G.

THE WORD

"And then will appear the sign of the Son of Man in heaven" (Matthew 24:30, Last Sunday after Pentecost).

The streets of the great metropolis are thronged with Christmas shoppers. Strange, isn't it, how the coming of Christ means so much to the world of business? Money seems plentiful and the people quite ready to spend it at this season.

"And the merchants of the earth will exult and rejoice over it: for everyone will buy their merchandise this Christmas: merchandise of gold and silver, precious stones and pearls, fine linen and purple, rayons and silks, radios and television sets, refrigerators and household appliances, rare perfumes and cosmetics, pastries and candies and liquor, meats and vegetables, fruits and flowers, toys for the children, bicycles and electric trains, shiny new cars, chariots and slaves, and the souls of men."

With a little paraphrasing this is the picture that St. John drew of the great city that was destroyed just before the second coming of Christ. "And every shipmaster, and everyone who sails to a place, and all who work upon the sea, stood afar off, and cried as they saw the place of her burning" (Apoc. 11:11-18).

When mankind makes gods of the goods of the earth, men perish along with their idols. Jerusalem was razed to the ground because at Our Lord's first coming it was found so inordinately attached to the things of this world that it rejected the Prince of Peace. That destruction is described in the gospels of this Sunday and the

next as the pattern for the general destruction that will take place at Our Lord's second coming.

Today the Church's year draws to a close. Next Sunday the new year begins. Each year, then, the liturgical cycle comes around to the same point at which it began—the Advent of Christ and the way to prepare for it. He Himself tells us that the events which will usher in His next coming will find "men fainting for fear and for expectation of the things that are coming on the world."

Terrible and terrifying as are the scenes that Our Lord refers to in Daniel the prophet, and that He Himself describes, and that St. John amplifies in the Apocalypse, the message of all these revelations is not primarily one of fear. It is rather a message of courage and hope and preparedness. "When these things begin to come to pass, look up, and lift up your heads, because your redemption is at hand" (Luke 21:28).

Those who have daily taken up their cross and followed Christ will rejoice when they see the sign of the Son of Man in heaven. In that day, says St. John (1 John 4:7), we shall have confidence "because as He is, even so are we also in this world. There is no fear in love; but perfect love casts out fear."

In every nation on earth there will be found unnumbered thousands signed with the Cross of Christ. For the sake of these chosen ones the days of tribulation will be shortened. For their sake the avenging angels will delay destructive plagues and terrors of land and sea and air.

In these days when men are beginning to wake up to the need of civilian defense, isn't it just common sense to heed the solemn warnings of Jesus Christ and follow His defense proposals?

JOHN J. SCANLON, S.J.

THEATRE

BAREFOOT IN ATHENS. If you should ask your next dinner companion to name the two foremost American dramatists of our generation, or raise the question in a social gathering of intellectuals, it's two to one that the answer will be Eugene O'Neill and Maxwell Anderson. A bookmaker familiar with the subject would probably offer higher odds. Which is the greater of the two is a matter that, for the moment, need not detain us. Anderson's voice, however, has consistently been more positive than that of O'Neill.

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It is the business of drama, in Ham-
let's opinion, to serve as a mirror of
life. The difference between O'Neill
and Anderson and their lesser con-
temporaries is that the latter write
plays that reflect phases or segments
of life while the former are more am-
bitious, attempting to interpret the
spirit of the age in which they live.
Anderson has been more successful.

Ours is an age of liquid values. We
have exalted democracy and freedom
to the position of absolutes without
stopping to notice that those terms are
at best relative and at worst self-
nullifying. To Mr. Anderson, however,
democracy and freedom are ultimate
values; and his Socrates, in *Barefoot
in Athens*, is the protagonist of the lat-
ter concept.

In the opening scene the philosopher
is only a few months removed from
death, although he appears to be hale
and hearty for a man of seventy, with
a fair chance of becoming a nonogen-
arian. The following scenes are a por-
trayal of his indictment by the citizens
of Athens, his defense, his conviction
and finally his execution. The em-
phasis of the drama is on his defense.

When accused of corrupting the
youth of the city, Socrates, as por-
trayed by Mr. Anderson, could only
reply that he had urged his pupils
everlastingly to search for truth. That
was not enough to satisfy a father
whose son had become a drunkard
while searching for truth; nor was it
sufficient to placate the Athenians who
remembered that another of his pupils
had become a public brawler, adven-
turer and traitor, and still another a
quisling. For Socrates, unless Mr. An-
derson does him an injustice, was a
high-minded dispenser of a brand of
intellectual nihilism similar to the
"Liberalism" of the latter nineteenth
century and the first third of the twen-
tieth. The Athenians saw their city de-
feated and humiliated, and its culture
disintegrating, not solely through the
destruction of war, but, as Lord Hal-
ifax recently observed, through "the
slow attrition of our religious and cul-
tural foundations, and the impact of
intellectual forces, which have cre-
ated a vacuum, without themselves
having the capacity to fill it." "*Bare-
foot in Athens*," a friendly reviewer ob-
serves, "is a modern play in an his-
torical setting . . . Its subject is today's
struggle between free men and Com-
munist slaves." The significance of the
drama is much deeper than that. It
mirrors the conflict between the secular
ideas that gnawed away religious
disciplines, weakening the resistance
of the West to Communist fallacies,
and the resurgence of faith.

The play is timely, without descend-
ing to mere journalistic drama, and
Anderson is probably our only play-

wright who could write it. He is imbued with the spirit of the age in which he matured and possesses the facility of expression that saves a thematic drama from degenerating into a treatise. *Barefoot in Athens* is edifying, challenging, and presents an exhilarating clash of ideas. It is the best native play of the season.

Barry Wood, in the title role, conforms to the legendary portrait of the philosopher, henpecked by his wife and badgered by the small fry he has begotten. Lotte Lenya is a recognizable Xantippe, with a peppery tongue and a world of love in her heart. David J. Stewart, as Anytos, the most articulate of the philosopher's accusers, is a convincingly embittered father whose son has been led astray by Socratic teaching. George Mathews, as the King of Sparta, almost succeeds in stealing the play from the leading character.

THEOPHILUS LEWIS

FILMS

YOUNG SCARFACE is a fairly well-done British-made adaptation of *Brighton Rock*, Graham Greene's chilling study of a thoroughly noisome young gangster. The difficulty is that Greene's theme is one that needs near perfection in handling to be tolerable. Pinkie, (Richard Attenborough), his central character, is meant to personify pure evil because, as a believing, if not a practising Catholic, he understands the implications of his wrongdoing. This constant interior struggle with his torturing consciousness of sin and damnation, which is the heart of the book, does not come through on the screen except for a few specific bits of dialog which, without their proper frame of reference, seem both irrelevant and shocking.

As a result the movie boils down to a second-rate *adult* gangster melodrama. This despite the fact that atmospherically and in its minor characterizations—beautifully played by Hermione Baddeley, William Hartnell, Carol Marsh and others—it does capture many of the author's frightening yet compassionate insights into the interplay of good and evil.

(M. K. D. Distributors)

THE CLOUDED YELLOW puts a professional flourish and at least an illusion of originality onto the standard devices of a chase melodrama. The story concerns the proverbial damsel in distress (Jean Simmons) who appears to be both mentally unbalanced

and guilty of murder. To her rescue in this predicament comes the proverbial knight in shining armor (Trevor Howard) who alone believes in her innocence. Together the two embark on a headlong flight through a variety of urban and rural English settings carefully selected with an eye to contrast and photogenic appeal. In the entirely predictable climax the girl is proved to be the victim of the usual elaborate and implausible conspiracy and the real villains of the piece are smoked out.

The picture's freshest note consists in making its hero an ex-secret service agent whose skill at eluding police dragnets is a neatly ironical use of a talent cultivated with government encouragement. Its other undoubted asset for *adults* is the kind of intelligence and taste in production which is so often the mark of better English films. (Columbia)

TOO YOUNG TO KISS is a slight and strictly machine-made comedy concocted mostly to give June Allyson an extended opportunity to pose as a very young adolescent. Her role is that of an undiscovered and discouraged concert pianist who attires herself as a twelve-year-old complete with dental braces and bobby socks in a final desperate effort to get an audition. Having thus attracted the attention of a most

improbable music impresario (Van Johnson), the picture contrives to force the heroine into continuing the masquerade through all manner of strange complications, the strangest of which under the circumstances is that girl ultimately gets boy. The incidental music is well handled, Miss Allyson's tongue-in-cheek posturing occasionally suggests a satire on adolescence at its most obnoxious and, for all its artificiality, the comedy has its bright moments. For the *family* this is fairly pleasant, lightweight diversion. (MGM)

TEN TALL MEN is a spoof of the typical Foreign Legion adventure yarn which doesn't quite come off. For plot it dispatches a self-consciously picaresque band of Legionnaires (Burt Lancaster, Gilbert Roland, Kieron Moore, *et al.*) into the desert in a virtual suicide mission. Into this framework the picture also works Technicolor photography, a Hollywood-style Riff princess (Jody Lawrence), a variety of donnybrooks and hairbreadth escapes in the slapstick tradition and the kind of dialog which uses deliberate anachronisms for comic effect. The finished product spreads some engaging low comedy too thinly between arid and excessively vulgar stretches. (Columbia)

MOIRA WALSH

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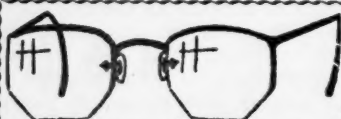
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EDITOR: CONGRATULATIONS AND PROFOUND THANKS FOR YOUR HISTORIC HELP IN EXCLUDING DRAFT CODE OFFENSES FROM PARIS ASSEMBLY AGENDA. YOUR EDITORIALS [10/6, p. 8; 10/17, p. 169] LED TO VICTORY AND ENLIGHTENMENT ON A MOST IMPORTANT ISSUE.

RAPHAEL LEMKIN

SCHOOL OF LAW
YALE UNIVERSITY
NEW HAVEN, CONN.

EDITOR: CONGRATULATIONS TO "AMERICA" FOR THROWING AN EDITORIAL SEARCHLIGHT ON THE TRUE NATURE OF THE UN DRAFT CODE OF OFFENSES AND THEREBY INITIATING A CHAIN OF EVENTS THAT UNDOUBTEDLY HAD A BEARING ON THE REMOVAL OF THIS DANGEROUS ITEM FROM THE PARIS UN AGENDA.

CHARLES J. KERSTEN
CONGRESSMAN

ANTIGO, WIS.

Truth comes first

EDITOR: Your editorial "L'affaire Jesus—and evidence" (10/27) is timely and highly pertinent. Anything you can do to expose the menace of McCarthyism will be a great service to our country. Surely no Catholic can subscribe to the philosophy that the end justifies the means, yet this is the essence of McCarthyism. The sooner Americans in general, and Catholics in particular, realize that McCarthyism represents cheap and irresponsible demagoguery, the better.

In the meantime, let us not give comfort to the Communists by using the principles of evidence they use in their notorious "trials." We want loyalty, of course, from every American, whether in government service or in private life, but this should not make us forget the Bill of Rights and our civil liberties.

EDMUND T. DELANEY
New York, N. Y.

Slaughter quotas

EDITOR: I should like to remark, rather belatedly, on your Comment "Slaughter quotas essential" (10/13, p. 29).

The value of slaughter quotas in preventing black-market operations in meat cannot be denied. The legitimate meat packer has never objected to the quota itself, but to the manner in which quotas were fixed.

The Office of Price Stabilization determined the quota for each packer on the basis of the number of cattle

slaughtered over an arbitrary time period. This period was the same for the whole country, without regard to local conditions.

In many cases the time period was the lowest from the point of view of numbers of cattle slaughtered, and the quotas were consequently too low. In Buffalo, for instance, one packer could operate only three days a week under the quota. The result was a shortage of meat for consumers, and layoffs for the packer's employees.

I am sure that the editors of AMERICA do not approve of the drying up of the legitimate sources of meat as a result of incompetence in the drafting of regulations. EDWARD J. BURKE
Buffalo, N. Y.

(This is the first time we have ever heard of this objection to slaughter controls. A phone call to the New York regional office of OPS reveals that no one there ever heard of it either. OPS officials inform us that in all their discussions with the meat industry, the packers were opposed to the slaughter quota itself. Since the purpose of slaughter controls is to keep meat in legitimate channels, to bar the fly-by-night operator, it is most unlikely that the OPS would have been unwilling to make an adjustment where the quota had been set too low. For the rest, why are the packers in the Buffalo, Rochester, Syracuse area sending 80 per cent of their kill to the New York City market? Local consumers could use some of that meat. Ed.)

For better Christmas cards

EDITOR: Helene Magaret has brought into the open the unspoken comments of many a recipient of boxed Christmas cards from religious institutions (AM. 10/27). It is poor business to peddle poor art.

However, a word of warning may be in order. Color reproductions, whether in line or tone, require special techniques on the part of artist and printer. It is doubtful that monasteries will be able to produce the quality and quantity needed unless they are able to expand their equipment.

I certainly do not agree that "commercial manufacturers cannot afford to produce good religious cards." They can, and will do so when religious institutions change their own standards.

EUGENE P. WILLGING

Catholic University
Washington, D. C.